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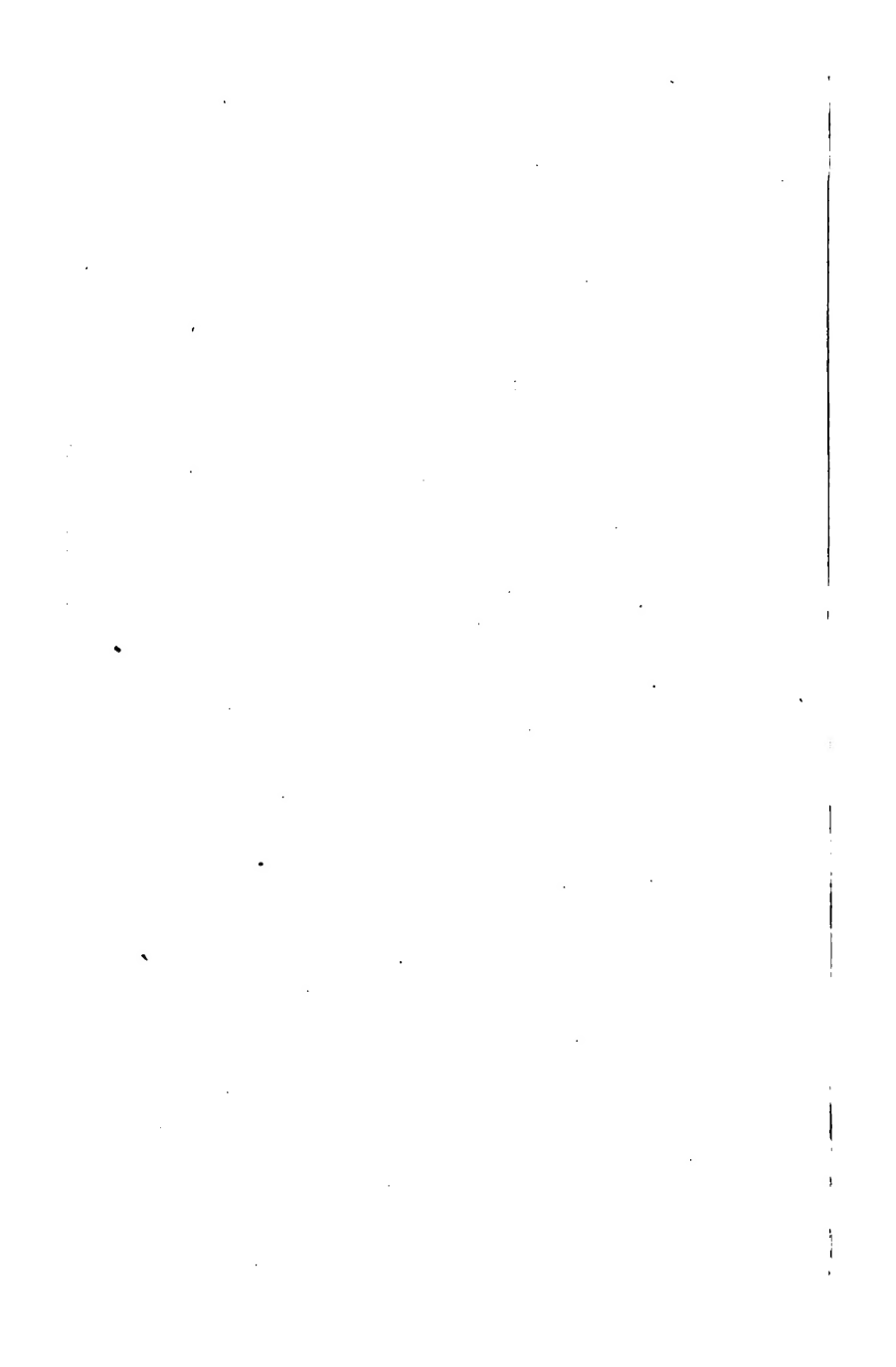
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SCENES

FROM

THE KNIGHTS OF ARISTOPHANES.

RIVINGTONS

London	<i>Waterloo Place.</i>
Oxford	...	...	...	...	...	...	...	<i>High Street.</i>
Cambridge	...	...	...	...	...	...	...	<i>Trinity Street.</i>

SCENES
FROM
ARISTOPHANES

Rugby Edition

By A. SIDGWICK,

LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE, AND ASSISTANT-MASTER
IN RUGBY SCHOOL.

THE KNIGHTS

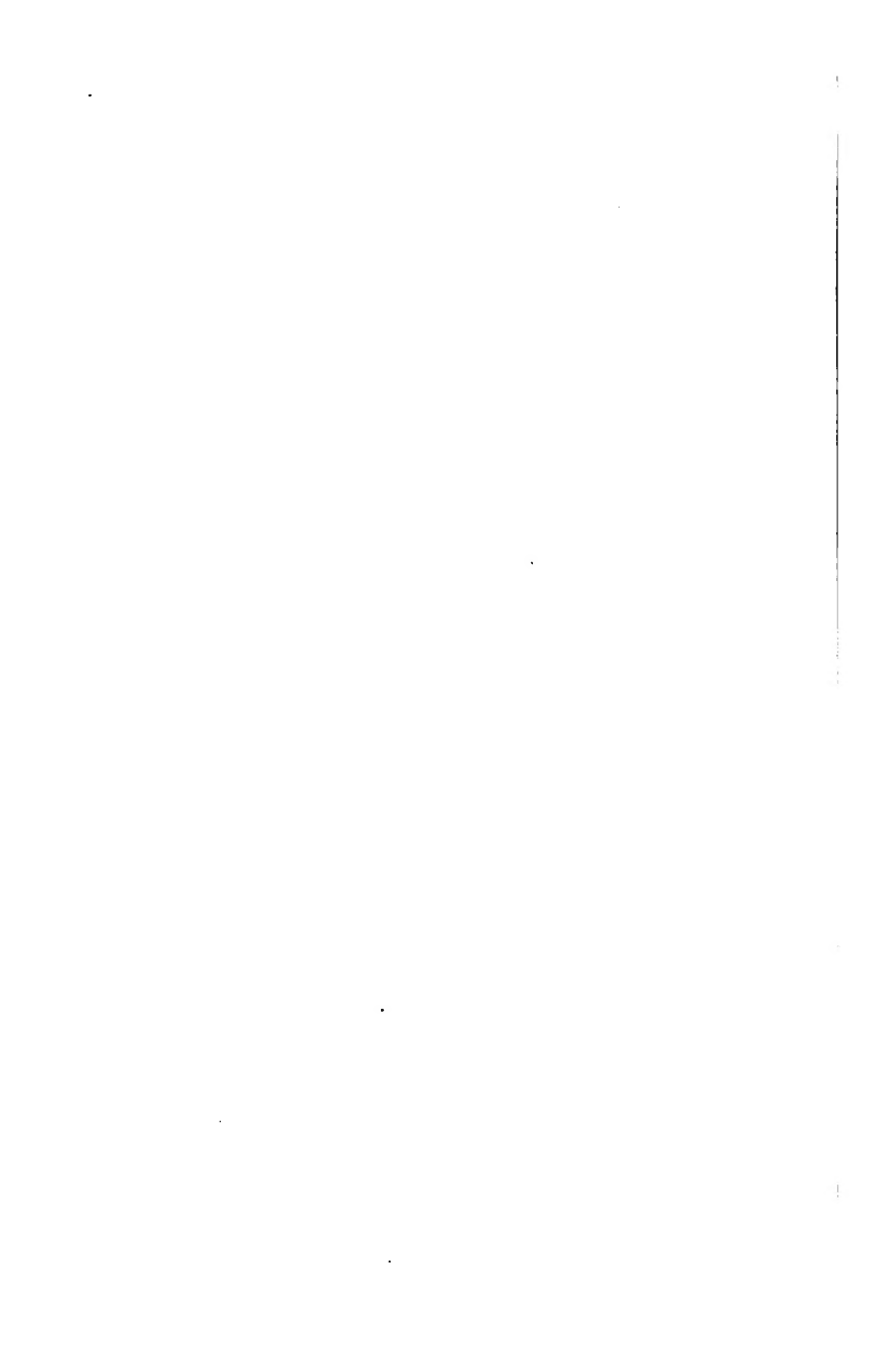


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P R E F A C E.

THE Knights of Aristophanes is a political play, and is directed entirely against Cleon. The causes of the poet's detestation of this man are not far to seek. Aristophanes belonged to the old school of Athenian conservatives; he held fast to the oligarchical party at Athens, and attributed all that displeased him in the modern manners, customs, politics, literature, art, and life, to the progress of democratic ideas. The destinies of his beloved country seemed to him to be thrown more and more into the hands of an ignorant, vulgar, and fickle mob, led by a few blatant unscrupulous parvenu demagogues. Of these, the most prominent at this time was Cleon.

In the old times, thought Aristophanes, the country was guided by patriotic men of noble birth and training. Cleon was a tanner, the son of a tanner, and seemed simply a political adventurer. In the old time, the country's good was the goal of all the schemes and policy of public men. Cleon aimed, he thought, solely at power, and the road to power was sought through flattery and conciliation of the lowest of the people. The politicians of old obtained a hearing by their wisdom, experience, public services, and weight and probity of character. Cleon relied solely on effrontery, vulgarity, and the lowest arts of mob-oratory. Still worse, power thus won had to be retained by yet more discreditable means. Of old, an appeal to their common patriotism, to the instinct of self-sacrifice for the state, was sure of a hearty response. Now, the fickle crowd would withdraw their omnipotent favour, if it were not secured by constant pandering to the separate self-interest of individuals. The

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public service, once a rivalry of noble devotion, was fast becoming an organized jobbery and corruption.

Further, in addition to all other ills for which the democracy was blamed, the poet charged it with the miseries of the war. The popular party, if not exclusively the cause of the war, were responsible for its continuance. The ambition, which was the real obstacle to peace, was fostered mainly by the demagogues. For seven years the struggle had lasted, causing a distress such as is almost impossible in these days to realise. Agriculture, the main means of subsistence, was at a standstill ; for the crops were either never sown, or were reaped or destroyed by the foe. Commerce, with hostile fleets swarming on the sea, was exposed to the greatest risks. And besides all this, the rural population thronged the towns, till want and overcrowding filled every street with dead and dying. Fearful as these miseries were, they might have been endured if inevitable. But though Athens had more than once had offers of peace ; though an energetic party in the town (of whom the poet was of course one) used every effort to promote it ; the democratic leaders, puffed up with what seemed to the poet an irrational ambition, refused to hear of it, and persuaded the people to reject it.

Lastly, Aristophanes was still further irritated against Cleon by the events of the preceding year. Pylos had been occupied in the spring of 425 by Demosthenes and Nicias ; and the Spartan army sent against them had been unable to capture it. But they had succeeded in establishing themselves on Sphacteria, and the Athenians could not dislodge them. Then came the famous debate at Athens, when Cleon rashly denounced the generals, exclaiming that if he were general he would take the island at once. Nicias promptly yielded his office to him, and Cleon, though anxious to back out of his hasty words, was forced by the popular clamour

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to take it. He put the best face on the matter, and swore he would slay all the Spartans in the island or bring them prisoners to Athens within twenty days. His opponents clearly expected him to fail, and it was the bitterest disappointment to them when he returned within the stated time triumphant.

The plot of the play is as follows :—

The stupid, deaf, cross, superstitious Demus (representing the Athenian people) has bought a new Paphlagonian slave (Cleon) who gets the complete mastery over him and bullies the two old servants (Nicias and Demosthenes) till their lives are a burden to them. They resolve to plot against him; and remembering that he has some oracles which he uses with great effect on Demus, they determine to steal them. They find here a prophecy that he is to be supplanted by a still worse blackguard than himself, a sausage-seller. Opportunely at this moment, enter a sausage-seller. They inform him of his great destiny, and promise him the support of the Knights. [These Knights, who form the chorus in this play, represent the richer classes at Athens, sympathizing on the whole with the poet's hatred of Cleon.] In comes Cleon; the Knights enter and assail him. The Rivals appeal to Demus, and after a long contest, in which each strives to win the favour of their patron, the sausage-seller is successful. He proceeds then to renovate Demus by boiling him; and the latter comes out quite changed from the process, promising better things for the future. Cleon becomes a sausage-seller; and Peace crowns all by her timely appearance at the close.

One inconsistency is here apparent. The introduction of the sausage-seller is a hit at the low tastes of the Athenians, bestowing their favour on a succession of vulgar, noisy demagogues, each worse than the last. How is it then right that the triumph of the sausage-seller should pave the way for the renovation of the *Δῆμος*, and a return to better things?

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The fact is, that the real aim of the plot is the overthrow of Cleon. This once accomplished, by good means or bad, the era of improvement can begin at once. It is Cleon who overshadows Athens, humiliating her, ruining her, robbing her of all her true greatness. The whole attention is therefore directed to the removal of this fatal incubus.

On the further question, how far Aristophanes misjudged Cleon, a word will suffice. His political feelings were so strong that he was clearly unjust. No man without real capacity could have had such influence on the Athenians for so long as Cleon had. And the accusations of dishonesty do not deserve much attention. For first, no public man in the Athenian democracy escaped them; and, secondly, if true, they are pretty sure to have been brought home to him, from the very publicity in which such men necessarily lived; and of this we have no clear evidence.

DRAMATIS PERSONAE.

Δῆμος (the Athenian People).

Οἰκέτης δ. } two servants of Demus, intended for Demosthenes
Οἰκέτης β. } and Nicias respectively.

Ἀλλαντοπώλης, a Sausage-seller, whose name turns out to be
Agoracritus.

Παφλαγών, a slave, intended for Cleon.

Chorus of Knights.

The scene is the Pnyx at Athens, and is the same all through the play. In scene 5 there is a transformation tableau, the house of Demus opening and displaying a panorama of 'Athens in the olden time.'

The play was acted at the Lenaeae festival of Dionysus, in February, 424, the year after the successes at Pylos.

SCENE I.

The ΠΝΥΧ at Athens. The stage represents a large level open space, surrounded with stone seats, part rock and part masonry. In the left corner is the βῆμα, a stone platform with steps up to it. In the centre is an ugly and rather dilapidated house, the residence of Δῆμος, who represents the Athenian people. On a pillar in the fore-court of the house hangs a wreath. In the background to the right there is a glimpse (over the market-place) of the sea, and the islands.

The scene discloses two slaves, ragged, care-worn, and scowling. They approach each other, and talk low, casting suspicious glances around from time to time.

Οἷκ. α. [*groaning and shaking his head in despair*]

Ἰατταταιὰξ τῶν κακῶν, ἰατταταί.

κακῶς Παφλαγόνα, τὸν νεώνητον, κακὸν

αὐταῖσι βουλαῖς ἀπολέσειαν οἱ θεοί.

ἐξ οὗ γὰρ εἰσήρρησεν εἰς τὴν οἰκίαν,

πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις.

5

Οἷκ. β. [*gloomily*]

κάκιστα δὴθ' οὗτός γε πρῶτος Παφλαγόνων,

αὐταῖς διαβολαῖς.

Οἷκ. α.

ὦ κακόδαιμον, πῶς ἔχεις ;

Οἷκ. β. κακῶς, καθάπερ σύ.

Οἷκ. α.

δεῦρό νυν πρόσσελθ', ἵνα

[*with an imitation-tragic air*]

ξυναυλίαν κλαύσωμεν, Οὐλύμπου νόμον.

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Ἄμφω. [*both together, with a dismal hideous whine through their noses*]

μὺ μῦ, μὺ μῦ, μὺ μῦ, μὺ μῦ, μὺ μῦ, μὺ μῦ. 10

Οἰκ. α. τί κινυρόμεθ' ἄλλως; οὐκ ἐχρῆν ζητεῖν τινα
σωτηρίαν νῶν, ἀλλὰ μὴ κλάειν ἔτι;

Οἰκ. β. τίς οὖν γένοιτ' ἄν; λέγε σύ.

Οἰκ. α. σὺ μὲν οὖν μοι λέγε,
ἵνα μὴ μάχωμαι.

Οἰκ. β. μὰ τὸν Ἀπόλλω ἡγὼ μὲν οὐ
ἀλλ' εἰπὲ θαρρῶν, εἴτα καὶ γὰ σοι φράσω. 15

Οἰκ. α. [*tragically*]
πῶς ἂν σύ μοι λέξεις, ἀμὲ χρὴ λέγειν;

Οἰκ. β. ἀλλ' οὐκ ἔνι μοι τὸ θρέπτε. πῶς ἂν οὖν ποτε
εἴποιμ' ἂν αὐτὸ δῆτα κομψευριπικῶς;

Οἰκ. α. [*with comical terror, hurriedly entreating*]
μὴ μοί γε, μὴ μοι, μὴ διασκανδικίσῃς
ἀλλ' εὐρέ τιν' ἀπόκινον ἀπὸ τοῦ δεσπότη. 20

Οἰκ. β. λέγε δὴ ΜΟΛΩΜΕΝ ξυνεχῆς ὥδὶ ξυλλαβών.

Οἰκ. α. καὶ δὴ λέγω· μόλωμεν

Οἰκ. β. ἐξόπισθε νῦν
ΑΤΤΟ φάθι τοῦ μόλωμεν.

Οἰκ. α. αὐτό.

Οἰκ. β. πάνυ καλῶς.

λέγε νῦν ΜΟΛΩΜΕΝ εἴτα δ' ΑΤΤΟ πολλάκις·

Οἰκ. α. [*quickly*] μόλωμεν αὐτὸ μόλωμεν αὐτομολῶμεν.

Οἰκ. β. [*rubbing his hands in delight*] ἦν, 25
οὐχ ἡδύ;

Οἰκ. α. [*brightening*] νῆ Δία.

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- Οἰκ. β. νῦν δ' ἄριστόν ἐστι νῶν,
θεῶν ἰόντε προσπεσεῖν ποι πρὸς βρέτας.
- Οἰκ. ἀ. [*contemptuous*]
ποῖον βρέτας θεῶν ; ἐτεὸν ἡγεῖ γὰρ θεούς ;
- Οἰκ. β. ἔγωγε.
- Οἰκ. ἀ. πόλῳ χρώμενος τεκμηρίῳ ;
- Οἰκ. β. ὅτιῃ θεοῖσιw ἐχθρός εἰμ'. οὐκ εἰκότως ; 30
- Οἰκ. ἀ. [*gravely, as if convinced*] εὖ προσβιβάξεις μ'.
- Οἰκ. β. ἀλλ' ἐτέρα ποι σκεπτέον.
- Οἰκ. ἀ. βούλει τὸ πρᾶγμα τοῖς θεαταῖσιν φράσω ;
- Οἰκ. β. οὐ χεῖρον ἐν δ' αὐτοὺς παραιτησώμεθα,
ἐπίδηλον ἡμῖν τοῖς προσώποισιν ποιεῖν,
ἦν τοῖς ἔπεσι χαίρωσι καὶ τοῖς πράγμασι. 35
- Οἰκ. ἀ. [*turning round to the audience*]
λέγοιμ' ἂν ἤδη. νῶν γάρ ἐστι δεσπότης
ἄγροικος ὀργήν, κυανοτρώξ, ἀκράχολος,
Δῆμος Πυκνίτης, δύσκολον γερόντιον,
ὑπόκωφον. οὗτος τῇ προτέρᾳ νομηνία
ἐπρίατο δοῦλον, βυρσοδέψην Παφλαγόνα, 40
πανουργότατον καὶ διαβολώτατόν τινα.
οὗτος καταγνοὺς τοῦ γέροντος τοὺς τρόπους,
ὁ βυρσοπαφλαγών, ὑποπесὼν τὸν δεσπότην
ἦκαλλ', ἐθώπευ', ἐκολακευ', ἐξηπάτα
κοσκυλματίοις ἄκροισι, τοιαντὶ λέγων 45
[*in a soft, oily, fawning voice*]
ὦ Δῆμε, λούσαι πρῶτον ἐκδικάσας μίαν,
ἐνθου, ρόφησον, ἔντραγ', ἔχε τριώβολον
βούλει παραθῶ σοι δόρπον ;—εἰτ' ἀναρπάσας

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ὅ τι ἄν τις ἡμῶν σκευάσῃ, τῷ δεσπότῃ 49
 Παφλαγῶν κεχάρισταί τοῦτο. καὶ πρῶν γ' [έμοῦ

μάζαν μεμαχότος ἐν Πύλῳ Λακωνικῇν,
 πανουργότατά πως περιδραμὼν ὑφαρπάσας,
 αὐτὸς παρέθηκε τὴν ὑπ' ἐμοῦ μεμαγμένην
 ἡμᾶς δ' ἀπελαύνει, κοῦκ ἐᾷ τὸν δεσπότην
 ἄλλον θεραπεύειν, ἀλλὰ βυρσίνην ἔχων 55
 δειπνοῦντος ἐστὼς ἀποσοβεῖ τοὺς ῥήτορας.

ἄδει δὲ χρησμούς· ὁ δὲ γέρων σιβυλλίᾳ.
 ὁ δ' αὐτὸν ὡς ὀρᾷ μεμακκοηκότα,
 τέχνην πεποιήται. τοὺς γὰρ ἔνδον ἄντικρυς
 ψευδῇ διαβάλλει· κᾶτα μαστιγούμεθα 60
 ἡμεῖς· Παφλαγῶν δὲ περιθέων τοὺς οἰκέτας
 αἰτεῖ, ταραττει, δοροδοκεῖ, λέγων ταδί·
 [in a bullying, blustering, threatening tone]

‘Ὅρᾱτε τὸν Ὅτλαν δι' ἐμὲ μαστιγούμενον ;
 ‘εἰ μὴ μ' ἀναπέισετ', ἀποθανεῖσθε τήμερον.’——
 νῦν οὖν ἀνύσαντε φροντίσωμεν, ὦ ἡγαθέ, 65
 ποίαν ὁδὸν νῦν τρεπτέον, καὶ πρὸς τίνα.

Οἰκ. β. κράτιστ' ἐκείνην, τὴν ΜΟΛΩΜΕΝ, ὦ ἡγαθέ.

Οἰκ. α. ἀλλ' οὐχ οἶόν τε τὸν Παθλαγόν' οὐδὲν λαθεῖν
 ἐφορᾷ γὰρ αὐτὸς πάντ'· ἔχει γὰρ τὸ σκέλος
 τὸ μὲν ἐν Πύλῳ, τὸ δ' ἕτερον ἐν τῇ κκλησίᾳ. 70

Οἰκ. β. [with gloomy resignation]
 κράτιστον οὖν νῦν ἀποθανεῖν. ἀλλὰ σκόπει,
 ὅπως ἂν ἀποθάνοιμεν ἀνδρικώτατα.

Οἰκ. α. [reflecting]

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πῶς δῆτα ; πῶς γένοιτ' ἂν ἀνδρικώτατα ;

Οἰκ. β. βέλτιστον ἡμῖν αἶμα ταύρειον πιεῖν
ὁ Θεμιστοκλέους γὰρ θάνατος αἰρετώτερος. 75

Οἰκ. α. μὰ Δί' ἀλλ' ἄκρατον οἶνον Ἀγαθοῦ Δαίμονος·
ἴσως γὰρ ἂν χρηστόν τι βουλευσαίμεθα.

Οἰκ. β. πῶς δ' ἂν μεθύων χρηστόν τι βουλεύσαιτ' ἀνὴρ ;

Οἰκ. α. ἄληθες, οὗτος ; κρουνοχυτρολήραιος εἰ.
οἶνον σὺ τολμᾷς εἰς ἐπίνοϊαν λαιδορεῖν ; 80
οἶνου γὰρ εὖροις ἂν τι πρακτικώτερον ;
ὁρᾷς ; ὅταν πίνωσιν ἄνθρωποι, τότε
πλουτοῦσι, διαπράττουσι, νικῶσιν δίκας,
εὐδαιμονοῦσιν, ὠφελοῦσι τοὺς φίλους.
ἀλλ' ἐξένεγκέ μοι ταχέως οἶνου χάρα, 85
τὸν νοῦν ἴν' ἄρδω, καὶ λέγω τι δεξιόν.

Οἰκ. β. οἴμοι, τί ποθ' ἡμᾶς ἐργάσει τῷ σφ' ποτῷ ;

Οἰκ. α. ἀγάθ'· ἀλλ' ἔνεγκ'· ἐγὼ δὲ κατακλινήσομαι.

[Exit 2nd slave into the house. 1st slave lies down and makes himself comfortable.]

ἦν γὰρ μεθυσθῶ, πάντα ταυτὶ καταπάσω
βουλευματίων, καὶ γνωμιδίων, καὶ νοιδίων. 90

[Re-enter 2nd slave with a wine cup, and an enormous half-gallon jar full of wine. He comes out of the house on tip-toe, with an expression of relief, and hands the cup to 1st slave.]

Οἰκ. β. ὥς εὐτυχῶς, ὅτι οὐκ ἐλήφθην ἔνδοθεν
κλέπτων τὸν οἶνον.

Οἰκ. α. εἶπ' ἐμοί, Παφλαγὼν τί δρᾷ ;

Οἰκ. β. ἐπίπαστα λείξας δημιόπραθ' ὁ βάσκανος
ρέγκει μεθύων ἐν ταῖσι βύρσαις ὕπτιος.

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Οἱκ. α. [*holding out the cup*]

ἴθι νυν, ἄκρατον ἐγκάναξόν μοι πολύν,
σπονδῆν.

Οἱκ. β. [*pouring him out a cup full*]

λαβέ δῆ, καὶ σπεῖσον, Ἀγαθοῦ Δαίμονος· 96

[*1st slave makes a libation*]

ἔλχ', ἔλκε τὴν τοῦ Δαίμονος τοῦ Πραμνίου,

[*1st slave takes a long pull at the cup, and then sinks back in an attitude of reflection. After a pause he starts up, strikes his forehead, and, with a cry of joy and gratitude, says*]

Οἱκ. α. ὦ Δαῖμον' Ἀγαθέ, σὸν τὸ βούλευμ', οὐκ ἐμόν.

Οἱκ. β. [*anxiously*] εἶπ' ἀντιβολῶ, τί ἔστι ;

Οἱκ. α.

τοὺς χρησμούς ταχὺ

κλέψας ἔνεγκε τοῦ Παφλαγόνος ἔνδοθεν, 100
ἕως καθεύδει.

Οἱκ. β. [*slapping his thigh*] ταῦτ' [*pausing, as if with a slight misgiving*] ἀτὰρ τοῦ δαίμονος

δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος.

[*he makes up his mind, and goes stealthily off into the house, leaving the jar on the ground.*]

Οἱκ. α. φέρε νυν ἐγὼ 'μαντῶ προσαγάγω τὸν χόα'

[*draws the jar towards him, and fills another cup full ; settles himself again, and drinks. Presently re-enter 2nd slave on tip-toe, with a roll of parchment in his hand, in subdued excitement.*]

Οἱκ. β. τὸν Παφλάγον' ἔλαθον τὸν ἱερὸν χρησμόν

[*λαβών,*

δυνπερ μάλιστ' ἐφύλαττεν.

Οἱκ. α.

ὦ σοφώτατε, 105

[*holding out his hand*] φέρ' αὐτόν, ἵν' ἀναγνῶ.

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[2nd slave gives him the roll] σὺ δ' ἔγχεον πιεῖν

ἀνύσας τι. [2nd slave fills the cup again]

φέρ' ἴδω, τί ἄρ' ἔνεστιν αὐτόθι.

[unrolling the parchment]

[excitedly] ὦ λόγια. [holding out his hand for the cup]

δὸς σύ μοι τὸ ποτήριον ταχύ.

Οἰκ. β. ἰδοῦ. [giving the cup, which the other drains at a gulp]

τί φησ' ὁ χρησμός ;

Οἰκ. α. [holding out the cup to be filled while reading all the time]

έτέραν ἔγχεον.

Οἰκ. β. [puzzled]

ἐν τοῖς λογιόις ἔνεστιν 'έτέραν ἔγχεον' ; 110

Οἰκ. α. ὦ Βάκι.

Οἰκ. β. τί ἔστι ;

Οἰκ. α. [impatient] δὸς τὸ ποτήριον ταχύ.

Οἰκ. β. πολλῶ γ' ὁ Βάκις ἐχρήτο τῷ ποτηρίῳ.

Οἰκ. α. [shaking his fist without looking off the parchment]

ὦ μιὰρὲ Παφλαγών, ταῦτ' ἄρ' ἐφυλάττου πάλαι,

τὸν περὶ σεαυτοῦ χρησμὸν ὀρρώδων ;

Οἰκ. β. τιή ;

Οἰκ. α. [looking up from the roll]

ἐνταῦθ' ἔνεστιν, αὐτὸς ὥς ἀπόλλυται. 115

Οἰκ. β. καὶ πῶς ;

Οἰκ. α. ὅπως ; ὁ χρησμός ἀντικρυς λέγει,

ὥς πρῶτα μὲν στυππειοπώλης γίγνεται,

δὲ πρῶτος ἔξει τῆς πόλεως τὰ πράγματα.

Οἰκ. β. εἰς οὔτοσ' πώλης. τί τὸν τεύθεν ; λέγε.

Οἰκ. α. μετὰ τοῦτον αὖθις προβατοπώλης δεύτερος. 120

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- Οἰκ. β. δύο τώδε πώλα. καὶ τί τοῦτον χρὴ παθεῖν ;
- Οἰκ. α. κρατεῖν, ἕως ἕτερος ἀνὴρ βδελυρωτερος
αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται.
ἐπιγίγνεται γὰρ βυρσοπώλης ὁ Παφλαγων,
ἄρπαξ, κεκράκτης, Κυκλοβόρου φωνὴν ἔχων.
- Οἰκ. β. τὸν προβατοπώλην ἦν ἄρ' ἀπολέσθαι χρεῶν
ὑπὸ βυρσοπώλου ;
- Οἰκ. α. νῆ Δί'.
- Οἰκ. β. οἶμοι δεῖλαιος. 127
πόθεν οὖν ἂν ἔτι γένοιτο πώλης εἰς μόνος ;
- Οἰκ. α. ἔτ' ἐστὶν εἰς, ὑπερφυᾶ τέχνην ἔχων.
- Οἰκ. β. [*eagerly*] εἴπ', ἀντιβολῶ, τίς ἔστιν ;
- Οἰκ. α. εἶπω ;
- Οἰκ. β. νῆ Δία. 130
- Οἰκ. α. ἀλλαντοπώλης ἔσθ' ὁ τοῦτον ἐξελῶν.
- Οἰκ. β. ἀλλαντοπώλης ; ὦ Πόσειδον, τῆς τέχνης.
φέρε, ποῦ τὸν ἄνδρα τοῦτον ἐξευρήσομεν ;
- [*The Sausage-seller is seen crossing the lower stage in the back-ground, coming up from the town. He carries a dresser, a knife, a ladle and some sausage-meat.*]
- Οἰκ. α. ζητῶμεν αὐτόν.
- Οἰκ. β. [*turns round and sees the Sausage-seller approaching ; he points to him, saying*] ἀλλ' ὁδὸν προσέρχεται,
ὥσπερ κατὰ θεῖον, εἰς ἀγοράν.
- Οἰκ. α. [*getting up, to Sausage-seller*] ὦ μακάριε 135
ἀλλαντοπῶλα, δεῦρο, δεῦρ', ὦ φίλτατε,
ἀνάβαινε σωτὴρ τῇ πόλει καὶ νῶν φανείς.

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[Enter Sausage-seller, having reached the top; stops amazed when he is called]

Ἄλ. τί ἔστι; τί με καλεῖτε;

Οἰκ. ἀ. δεῦρ' ἔλθ', ἵνα πύθῃ
ὥς εὐτυχῆς εἶ, καὶ μεγάλως εὐδαιμονεῖς.

Οἰκ. β. ἴθι δὴ, κάθελ' αὐτοῦ τούλευόν, καὶ τοῦ θεοῦ 140
τὸν χρησμὸν ἀναδίδαξον αὐτὸν ὥς ἔχει
ἐγὼ δ' ἰὼν προσκέψομαι τὸν Παφλαγόνα.

[retires, and watches at the door of DEMUS' house]

Οἰκ. ἀ. ἄγε δὴ σὺ κατάθου πρῶτα τὰ σκεύη χαμαί
ἔπειτα τὴν γῆν πρόσκυσον, καὶ τοὺς θεοὺς.

Ἄλ. [putting down his things] ἰδοὺ τί ἔστιν;

Οἰκ. ἀ. [clapping him on the back] ὦ μακάρι', ὦ πλούσιε 145
[striking a tragic attitude]

ὦ νῦν μὲν οὐδεῖς, αὔριον δ' ὑπέρμεγας
ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.

Ἄλ. [mystified and sulky]

τί μ', ὦ ἰγὰθ', οὐ πλύνειν ἔῃς τὰς κοιλίας,
πωλεῖν τε τοὺς ἀλλᾶντας, ἀλλὰ καταγελαῖς;

Οἰκ. ἀ. ὦ μῶρέ, ποίας κοιλίας; δευρὶ βλέπε. 150

[taking him by the arm, leading him to the front of the stage, and pointing to the spectators]

τὰς στίχας ὁρᾷς γε τῶνδε τῶν λαῶν;

Ἄλ. ὁρῶ.

Οἰκ. ἀ. τούτων ἀπάντων αὐτὸς ἀρχέλας ἔσει,
καὶ τῆς ἀγορᾶς, καὶ τῶν λιμένων, καὶ τῆς Πυκνός.
Βουλὴν πατήσεις, καὶ στρατηγούς κλαστάσεις.

Ἄλ. ἐγὼ; [scratching his head, more amazed than ever]

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Οἶκ. ά. σὺ μέντοι· κοῦδέπω γε πάνθ' ὀρᾷς. 155

[laying the dresser on the top of the βῆμα, and dragging up the Sausage-seller, and making him mount the dresser]

ἄλλ' ἐπανάβηθι κάπλι τοῦλεὸν τοδι
καὶ κάτιδε τὰς νήσους ἀπάσας ἐν κύκλῳ.

Ἄλ. καθορῶ.

Οἶκ. ά. τί δαί ; τὰμπόρια, καὶ τὰς ὀλκάδας.

Ἄλ. ἔγωγε.

Οἶκ. ά. πῶς οὖν οὐ μεγάλως εὐδαιμονεῖς ;
ἔτι νῦν τὸν ὀφθαλμὸν παράβαλλ' ἐς Καρίαν 160
τὸν δεξιόν, τὸν δ' ἕτερον ἐς Καρχηδόνα.

Ἄλ. εὐδαιμονήσω γ', εἰ διαστραφήσομαι ;

Οἶκ. ά. οὐκ· ἀλλὰ διὰ σοῦ ταῦτα πάντα—περναται.
γίγνεται γάρ, ὡς ὁ χρησμὸς οὐτοσὶ λέγει,
ἀνὴρ μέγιστος.

[they descend on the stage again]

Ἄλ. εἶπ' ἐμοί, καὶ πῶς ἐγώ, 165

ἀλλαντοπώλης ὦν, ἀνὴρ γενήσομαι ;

Οἶκ. ά. δι' αὐτὸ γάρ τοι τοῦτο καὶ γίγνεται μέγας,
ὅτιν' πονηρός, καὶ ἀγορᾶς εἰ, καὶ θρασύς.

Ἄλ. οὐκ ἀξιῶ γὰρ ἄμυντον ἰσχύειν μέγα.

Οἶκ. ά. οἴμοι, τί ποτ' ἔσθ', ὅτι σπαντὸν οὐ φῆς ἀξιον ;
ξυνειδέναι τί μοι δοκεῖς σπαντῷ καλόν. 171
μῶν ἐκ καλῶν εἰ καγαθῶν ;

Ἄλ. [emphatically] μὰ τοὺς θεούς,
εἰ μὴ 'κ πονηρῶν γ'.

Οἶκ. ά. ὦ μακάριε τῆς τύχης,
οἶον πέπονθας ἀγαθὸν εἰς τὰ πράγματα.

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Ἄλ. ἀλλ', ὦ ἄθ', οὐδὲ μουσικὴν ἐπίσταμαι, 175
πλὴν γραμμάτων, καὶ ταῦτα μέντοι κακὰ κακῶς.

Οἰκ. ἀ. τουτί σε μόνον ἐβλαψεν, ὅτι καὶ κακὰ κακῶς.
ἢ δημαγωγία γὰρ οὐ πρὸς μουσικοῦ
ἔτ' ἐστὶν ἀνδρός, οὐδὲ χρηστοῦ τοὺς τρόπους,
ἀλλ' εἰς ἀμαθίῃ καὶ βδελυρόν. ἀλλὰ μὴ παρῆς
ἃ σοι διδῶας ἐν τοῖς λογιόισιν οἱ θεοί. 181

Ἄλ. πῶς δῆτ' αὖ φησὶ ὁ χρησμός;

Οἰκ. ἀ. εὖ, νῆ τοὺς θεούς,
καὶ ποικίλως πως, καὶ σοφῶς ἡνιγμένους.

[takes up the roll again, and reads from it in a grand melodramatic voice]

Ἄλλ' ὁπότεν μάρψῃ βυρσαίετος ἀγκυλοχήλης
ἄγαμψηῇσι δράκοντα κοάλεμον, αἵματοπώτην,
ἔδῃ τότε Παφλαγόνων μὲν ἀπόλλυται ἡ σκορο-
δάλμη. 186

ἄκοιλοπώλησιν δὲ θεὸς μέγα κύδος ὑπάξει,
ἄλ' κεν μὴ πωλεῖν ἀλλὰ ντας μάλλον ἔλονται.'

Ἄλ. [scratching his head]

πῶς οὖν πρὸς ἐμὲ ταῦτ' ἐστίν; ἀναδιδασκέ με.

Οἰκ. ἀ. βυρσαίετος μὲν, ὁ Παφλαγὼν ἔσθ' οὐτοσί. 190

Ἄλ. τί δ' ἀγκυλοχήλης ἐστίν;

Οἰκ. ἀ. αὐτό που λέγει,
ὅτι ἀγκύλαις ταῖς χερσὶν ἀρπάζων φέρει.

Ἄλ. ὁ δράκων δὲ πρὸς τί;

Οἰκ. ἀ. τοῦτο περιφανέστατον.
ὁ δράκων γάρ ἐστι μακρόν, ὃ τ' ἀλλᾶς αὖ μακρόν
εἶθ' αἵματοπώτης ἐστὶν ὃ τ' ἀλλᾶς, χῶ δράκων.

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- τὸν οὖν δράκοντά φησι τὸν βурсαίετον 196
 ἤδη κρατήσῃν, αἶκε μὴ θαλφθῇ λόγοις.
- Ἄλ. τὰ μὲν λόγι' αἰκάλλει με· θαυμάζω δ', ὅπως
 τὸν δῆμον οἶός τ' εἶμ' ἐπιτροπεύειν ἐγώ.
- Οἶκ. α. φαυλότατον ἔργον ταῦθ', ἅπερ ποιεῖς, ποίει·
 τάραττε, καὶ χόρδευ' ὁμοῦ τὰ πράγματα 201
 ὑπογλυκαίνων ῥηματίοις μαγειρικοῖς.
 τὰ δ' ἄλλα σοι πρόσσεστι δημαγωγικά,
 φωνὴ μιανὰ, γέγονας κακός, ἀγοραῖος εἰ·
 ἔχεις ἅπαντα πρὸς πολιτείαν ἃ δεῖ 205
 χρησμοί τε συμβαίνουσι, καὶ τὸ Πυθικόν.
 ἀλλὰ στεφανοῦ, καὶ σπένδε τῷ Κοαλέμφῳ
 χῶπως ἀμυνεῖ τὸν ἄνδρα.
- Ἄλ. καὶ τίς ξύμμαχος
 γενήσεται μοι; καὶ γὰρ οἷ τε πλούσιοι
 δεδίασιν αὐτόν, ὃ τε πένης φεύγει λεώς. 210
- Οἶκ. α. ἀλλ' εἰσὶν Ἰππῆς ἄνδρες ἀγαθοὶ χίλιοι,
 μισοῦντες αὐτόν, οἱ βοηθήσουσί σοι,
 καὶ τῶν πολιτῶν οἱ καλοὶ τε κάγαθοί,
 καὶ τῶν θεατῶν ὅστις ἐστὶ δεξιός,
 κάγω μετ' αὐτῶν, χῶ θεὸς ξυλλήψεται. 215
 καὶ μὴ δέδιθ'· οὐ γὰρ ἐστὶν ἐξηκασμένος.
 ὑπὸ τοῦ δέους γὰρ αὐτόν οὐδεὶς ἤθελε
 τῶν σκευόποιων εἰκάσαι. πάντως γε μὴν
 γνωσθήσεται· τὸ γὰρ θέατρον δεξιόν.
- Οἶκ. β. [running forwards to the front, in a great hurry and fright]
 οἶμοι κακοδαίμων, ὁ Παφλαγὼν ἐξέρχεται. 220
 [he rushes off in the opposite direction]

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[Enter the PAPHLAGONIAN (Cleon) with a chaplet on his head and ring on his finger, scowling and blustering. The Sausage-seller starts back terrified.]

Πα. οὐ τοι, μὰ τοὺς δώδεκα θεούς, χαίρησέτον,
 ὅτιγ' ἐπὶ τῷ δήμῳ ξυνόμνυτον πάλαι.
 [goes and picks up the cup and examines it]
 τουτὶ τί δρᾷ τὸ Χαλκιδικὸν ποτήριον ;
 οὐκ ἔσθ' ὅπως οὐ Χαλκιδέας ἀφίστατον.
 ἀπολείσθον, ἀποθανεῖσθον, ὦ μιαρωτάτω. 225
 [Sausage-seller picks up his traps and is making off]

Οἰκ. ἀ. [calling after him]
 οὗτος, τί φεύγεις ; οὐ μενεῖς ; ὦ γεννάδα
 ἀλλαντοπῶλα, μὴ προδῶς τὰ πράγματα.
 [calling to the CHORUS of KNIGHTS]
 ἄνδρες Ἴππης, παραγένεσθε· νῦν ὁ καιρός. ὦ
 Σίμων,
 ὦ Παναίτι', οὐκ ἔλατε πρὸς τὸ δεξιὸν κέρας ;
 [he sees them coming ; turns and shouts after Sausage-seller]
 ἄνδρες ἐγγύς· ἀλλ' ἀμύνου, κἀπαναστρέφου
 πάλιν. 230

ὁ κονιορτὸς δῆλος αὐτῶν, ὡς ὁμοῦ προσκειμένων.
 ἀλλ' ἀμύνου, καὶ δίωκε, καὶ τροπὴν αὐτοῦ ποιοῦ.
 [Sausage-seller stops. Enter CHORUS of KNIGHTS, eager and angry, and rush at the PAPHLAGONIAN, calling and encouraging the Sausage-seller]

Χο. παῖε, παῖε τὸν πανοῦργον, καὶ ταραξιππόστ-
 ρατον,
 καὶ τελώνην, καὶ φάραγγα, καὶ Χάρυβδιν ἀρ-
 παγῆς,

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καὶ πανούργον, καὶ πανούργον. πολλάκις γὰρ
αὐτ' ἐρώ, 235

καὶ γὰρ οὗτος ἦν πανούργος πολλάκις τῆς ἡμέρας.
ἀλλὰ παῖε καὶ δίωκε, καὶ τάραττε, καὶ κύκα,
καὶ βδελύττου, καὶ γὰρ ἡμεῖς, κάπικείμενος βόα.
εὐλαβοῦ δέ, μὴ 'κφύγῃ σε καὶ γὰρ οἶδε τὰς
ὁδοὺς, 239

ἄσπερ Εὐκράτης ἔφευγεν εὐθὺ τῶν κυρηβίων.

[CHORUS and Sausage-seller close round the PAPHLAGONIAN, and
belabour him soundly, shouting and cheering.]

ARISTOPHANES.

SCENE II.

The Sausage-seller alone. As the scene opens, he catches sight of the PAPHLAGONIAN coming, and starts up crying :—

Ἄλ. καὶ μὴν ὁ Παφλαγὼν οὐτοσὶ προσέρχεται,
ὥθῳ κολόκυμα, καὶ ταραττων, καὶ κυκῶν,
ὥς δὴ καταπιόμενός με. μορμὸν τοῦ θράσους.
[contemptuously]

[Enter the PAPHLAGONIAN, bawling and swaggering as before]

Πα. εἰ μὴ σ' ἀπολέσαιμι, εἴ τι τῶν αὐτῶν ἐμοὶ
ψευδῶν ἐνείη, διαπέσοιμι πανταχῇ. 245

Ἄλ. [jumping about defiantly, and snapping his fingers at the other]

ἦσθην ἀπειλαῖς, ἐγέλασα ψολοκομπλαῖς.

Πα. οὐ τοι, μὰ τὴν Δήμητρά γ', ἦν μὴ σ' ἐκφάγω
ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι.

Ἄλ. ἦν μὴ 'κφάγῃς; ἐγὼ δέ γ', ἦν μὴ σ' ἐκπῖω,
κάπεκροφήσας αὐτὸς ἐπιδιαρῥαγῶ. 250

Πα. ἀπολῶ σε, νῆ τὴν προεδρίαν τὴν ἐκ Πύλου.

Ἄλ. [contemptuously]

ἰδοὺ προεδρίαν οἷον ὄψομαί σ' ἐγὼ

ἐκ τῆς προεδρίας ἔσχατον θεώμενον.

Πα. ἐν τῷ ξύλῳ δῆσω σε, νῆ τὸν οὐρανόν.

Ἀλ. ὥς ὀξύθυμος. φέρε, τί σοι δῶ καταφαγεῖν; 255
[dangling an old leather purse before him]

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- ἐπὶ τῷ φάγοις ἥδιστ' ἄν; ἐπὶ βαλαντίῳ;
- Πα. [*in a rage*] ἔξαρπάσομαί σου τοῖς ὄνυξι τάντερα.
- Ἀλ. [*loud*] ἀπονυχῶ σου τὸν Πρυτανεῖρ σιτία.
- Πα. [*louder*] ἔλξω σε πρὸς τὸν δῆμον, ἵνα δῶς μοι δίκην.
- Ἀλ. [*louder*] καὶ γὰρ σ' ἔλξω, καὶ διαβαλῶ πλείονα.
- Πα. [*with lordly pity*]
 ἀλλ', ὦ πονηρέ, σοὶ μὲν οὐδὲν πείθεται 261
 ἐγὼ δ' ἐκείνου καταγελῶ γ', ὅσον θέλω.
- Ἀλ. ὡς σφόδρα σὺ τὸν δῆμον σεαυτοῦ νενόμικας.
- Πα. ἐπίσταμαι γὰρ αὐτὸν οἷς ψωμίζεται.
- Ἀλ. καὶ θ', ὥσπερ αἱ τίτθαι γε, σιτίζεις κακῶς. 265
 μασώμενος γάρ, τῷ μὲν ὀλίγον ἐντίθης
 αὐτὸς δ' ἐκείνου τριπλάσιον κατέσπακας.
- Πα. ἴωμεν εἰς τὸν δῆμον.
- Ἀλ. οὐδὲν κωλύει.
 ἰδοῦ, βάδιζε, μηδὲν ἡμᾶς ἰσχύτω.
- Πα. [*running to the house-door and calling*]
 ὦ Δῆμε, δεῦρ' ἔξελθε, νῆ Δί', ὦ πάτερ. 270
- Ἀλ. [*following him, and calling likewise*]
 ἔξελθε δῆτα, Δημίδιον ὦ φίλτατον.
- Δη. [*DEMUS pokes his head out of the door*]
 τίνες οἱ βοῶντες; οὐκ ἄπιτ' ἀπὸ τῆς θύρας;
 τὴν εἰρεσιώνην μου κατεσπαράξατε.
- Πα. ἔξελθ', ἵν' εἰδῆς οἷά πέρ γ' ὑβρίζομαι.
 [*Enter DEMUS rather cross; he picks up the wreath which the others
 have pushed off the gate post, and restores it to its place*]
- Δη. τίς, ὦ Παφλαγών, ἀδικεῖ σε;

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Πα. διὰ σὲ τύπτομαι 275

ὑπὸ τουτουῦ, καὶ τῶν νεανίσκων.

Δη. τιή;

Πα. ὅτιη φιλῶ σ', ὦ Δῆμ', ἐραστής τ' εἰμὶ σός.

Δη. [turning to the Sausage-seller]

σὺ δ' εἰ τίς ἐτεόν;

Ἀλ. [vehemently] ἀντεραστής τουτουῦ,
ἐρῶν πάλαι σου, βουλόμενός τέ σ' εὖ ποιεῖν,
ἄλλοι τε πολλοί, καὶ καλοὶ τε κάγαθοί. 280

ἀλλ' οὐχ οἶοί τ' ἐσμέν διὰ τουτονί. σὺ γὰρ
τοὺς μὲν καλοὺς τε κάγαθοὺς οὐ προσδέχει,
σαυτὸν δὲ λυχνοπώλαισι, καὶ νευροῤῥάφοις,
καὶ σκυτοτόμοις, καὶ βυρσοπώλαισιν δίδως.

[looking contemptuously at the PAPHLAGONIAN]

Πα. εὖ γὰρ ποιῶ τὸν Δῆμον.

Ἀλ. [scornfully] εἰπέ νυν, τί δρῶν; 285

Πα. ὅτι τῶν στρατηγῶν ὑποδραμόντων ἐκ Πύλου,
πλεύσας ἐκείσε, τοὺς Λάκωνας ἤγαγον.

Ἀλ. ἐγὼ δὲ περιπατῶν γ' ἀπ' ἐργαστηρίου,
ἔψοντος ἐτέρου, τὴν χύτραν ὑφειλόμην.

Πα. καὶ μὴν ποιήσας αὐτίκα μάλ' ἐκκλησίαν, 290
ὦ Δῆμ', ἵν' εἰδῆς, ὁπότερος νῶν ἐστὶ σοι
εὐνούστερος, διάκρινον, ἵν' ἐκείνῳ φιλήσ.

Ἀλ. ναὶ ναὶ διάκρινον δῆτα, πλὴν μὴ ἔν τῇ Πυκνί.

Δη. οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ' [295]
ἀλλ', ὥς τὸ πρόσθε, χρή παρῆν' ἐς τὴν Πύκνα.

[goes to the βῆμα and mounts it, followed by the PAPHLAGONIAN]

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Ἄλ.

[aside to the audience]

οἶμοι κακοδαίμων, ὡς ἀπόλωλ'. ὁ γὰρ γέρων
οἶκοι μὲν ἀνδρῶν ἐστὶ δεξιότατος·
ὅταν δ' ἐπὶ ταυτησὶ κάθῃται τῆς πέτρας,
κέχνηεν, ὥσπερ ἐμποδίζων ἰσχάδας.

[follows reluctantly to the βῆμα]

ARISTOPHANES.

SCENE III.

DEMUS on the βῆμα as before, PAPHLAGON and the Sausage-seller on either side.

- Δη. [*pointing to Sausage-seller*]
δοκεῖ μὲν εἶναί γ' οὔτοσί μοι καταφανῶς 300
ἀγαθὸς πωλῆτης, οἷος οὐδεὶς πω χρόνου
ἀνὴρ γεγένηται τοῖσι πολλοῖς τοῦ βολοῦ.
[*turning to the PAPHLAGONIAN*]
σὺ δ', ὦ Παφλαγών, φάσκων φιλεῖν μ',
ἐσκορόδισας.
καὶ νῦν ἀπόδος τὸν δακτύλιον, ὥς οὐκ ἔτι
ἐμοὶ ταμιεύσεις.
- Πα. [*giving him the ring*] ἔχε· τοσοῦτον δ' ἴσθ', ὅτι, 305
εἰ μὴ μ' ἑάσεις ἐπιτροπεύειν, ἕτερος αὖ
ἐμοῦ πανουργότερός τις ἀναφανήσεται.
- Δη. [*examining the ring attentively*]
οὐκ ἔσθ' ὅπως ὁ δακτύλιος ἔσθ' οὔτοσί
οὐμός· τὸ γοῦν σημεῖον ἕτερον φαίνεται,
ἀλλ' ἢ οὐ καθορῶ.
- Ἄλ. [*taking the ring and examining it*]
φέρ' ἴδω, τί σοι σημεῖον ἦν; 310
- Δη. δημοῦ βοείου θρίον ἐξωπτημένον.
- Ἄλ. οὐ τοῦτό γ' ἔστιν.
- Δη. οὐ τὸ θρίον; ἀλλὰ τί;

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Ἄλ. λάρος κεχηνῶς ἐπὶ πέτρας δημηγορῶν.

Δη. αἰβοῖ τάλας.

Ἄλ. τί ἔστιν ;

Δη. [*in disgust*] ἀπόφερ' ἐκποδῶν.

[*giving him another ring*]

παρ' ἐμοῦ δὲ τουτουὶ λαβῶν, ταμῑεύέ μοι. 315

Πα. [*interrupting, hastily*]

μὴ δῆτά πώ γ', ὦ δέσποτ', ἀντιβολῶ σ' ἐγώ,
πρὶν ἂν γε τῶν χρησμῶν ἀκούσης τῶν ἐμῶν.

Ἄλ. καὶ τῶν ἐμῶν νυν, μηδὲ τῶδ' οὕτω πίθῃ.

Πα. [*to Sausage-seller*]

σὺ δ' οὖν ἔνεγκ' αὐτοὺς ἰών, ἵν' οὔτοσὶ
αὐτῶν ἀκούσῃ.

Ἄλ. πάνυ γε.

Δη. [*to the PAPHLAGONIAN*] καὶ σὺ δὴ φέρε. 320

Πα. ἰδού. [*runs off to get his oracles*]

Ἄλ. ἰδού, νῆ τὸν Δί' οὐδὲν κωλύει.

[*runs off also to fetch his oracles. DEMUS sits still, and the CHORUS sing a song. Presently in come the PAPHLAGONIAN and the Sausage-seller, each staggering under an enormous pile of parchments, which they deposit on the ground in front of them. The PAPHLAGONIAN begins, gasping—*]

Πα. ἰδού, θέασαι, κοῦχ ἅπαντας ἐκφέρω.

Ἄλ. [*gasping*]

οἶμ', ὥς στενάζω, κοῦχ ἅπαντας ἐκφέρω.

Δη. ταυτὶ τί ἔστι ;

Πα. λόγια.

Δη. πάντ' ;

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- Πα. ἐθαύμασας ;
καὶ, νῆ Δί', ἔτι γε μοῦστι κιβωτὸς πλέα. 325
- Ἄλ. ἐμοὶ δ' ὑπερῶον, καὶ ξυνοικία δύο.
- Δη. φέρ' ἴδω, τίνος γάρ εἰσιν οἱ χρησμοὶ ποτε ;
- Πα. οὔ μοι μέν εἰσι Βάκιδος.
- Δη. οἱ δὲ σοί, τίνος ;
- Ἄλ. [*with calm confidence*]
Γλάνιδος, ἀδελφοῦ τοῦ Βάκιδος γεραιτέρου.
- Δη. εἰσὶν δὲ περὶ τοῦ ;
- Πα. [*in an off-hand way*] περὶ Ἀθηνῶν, περὶ Πύλου, 330
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.
- Δη. οἱ σοὶ δέ, περὶ τοῦ ; [*to Sausage-seller*]
- Ἄλ. [*mocking the PAPHLAGONIAN'S manner*]
περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ τῶν μετρούντων τᾶλφιτ' ἐν ἀγορᾷ κακῶς,
περὶ σοῦ, περὶ ἐμοῦ, περὶ ἀπάντων πραγμάτων.
- Δη. ἄγε νυν, ὅπως αὐτοὺς ἀναγνώσσεσθέ μοι, 336
καὶ τὸν περὶ ἐμοῦ 'κεῖνον, ᾧ περ ἤδομαι,
ὥς ἐν νεφέλῃσιν αἰετὸς γενησομαι.
- Πα. ἄκουε δὴ νυν, καὶ πρόσσεχε τὸν νοῦν ἐμοι.
[*pickling up an oracle from the hear and reading*]
Φράζευ, Ἐρεχθίδη, λογίων ὁδόν, ἣν σοι
'Απόλλων 340
ἴαχεν ἐξ ἀδύτοιο διὰ τριπόδων ἐριτίμων.
σώζεσθαι σ' ἐκέλευσ' ἱερὸν κῦνα καρχαρόδοντα,
ὃς πρόσθεν λάσκων, καὶ ὑπὲρ σέο δεινὰ κεκραγώς,

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σοι μισθὸν ποριεῖ· κὰν μὴ δρᾷ ταῦτ', ἀπολεῖται.
πολλοὶ γὰρ μῖσει σφε κατακρώζουσι κολοιοί. 345

Δη. [puzzled]

ταυτί, μὰ τὴν Δήμητρ', ἐγὼ οὐκ οἶδ' ὅ τι λέγει.
τί γὰρ ἔστ' Ἑρεχθεῖ, καὶ κολοιοῖς, καὶ κυνί;

Πα. ἐγὼ μὲν εἰμ' ὁ κύων· πρὸ σοῦ γὰρ ἀπύω·
σοὶ δ' εἶπε σῶζεσθαί μ' ὁ Φοῖβος τὸν κύνα.

Ἀλ. οὐ τοῦτό φησ' ὁ χρησμός· ἀλλ' ὁ κύων ὁδὶ 350
ὥσπερ θύρας σου τῶν λογίων παρεσθλεί.
ἐμοὶ γὰρ ἔστ' ὀρθῶς περὶ τούτου τοῦ κυνός.

Δη. [picking up a stone]

λέγε δῆτ'· ἐγὼ δὲ πρῶτα λήψομαι λίθον,
ἵνα μὴ μ' ὁ χρησμός ὁ περὶ τοῦ κυνός δάκη.

Ἀλ. [selecting one oracle from his hear]

Φράζεο, Ἑρεχθείδη, κύνα Κέρβερον ἀνδρα-
ποδιστήν, 355

ὃς κέρκῳ σαίνων σ', ὁπότεν δειπνῆς, ἐπιτηρῶν,
ἐξέδεταί σου τοῦτον, ὅταν σύ που ἄλλοσε
χάσκης·

ἐσφοιτῶν τ' ἐς τοῦπτάνιον λήσει σε κυνηδὸν
νύκτωρ τὰς λοπάδας καὶ τὰς νήσους διαλείχων.

Δη. [applauding]

νῆ τὸν Ποσειδῶ, πολὺ γ' ἄμεινον, ὦ Γλάνι. 360

Πα. [laughingly]

ὦ τᾶν, ἄκουσον, εἶτα διάκρινον τότε.

[taking up another parchment]

Ἔστι γυνή, τέξει δὲ λέονθ' ἱεραῖς ἐν Ἀθήναις,

ARISTOPHANES.

ὅς περὶ τοῦ δήμου πολλοῖς κώνωψι μαχεῖται,
ὥστε περὶ σκύμνοισι βεβηκώς· ὃν σὺ φύλασσε,
τείχος ποιήσας ξύλινον, πύργους τε σιδηροῦς. 365
ταὐτ' οἶσθ' ὃ τι λέγει;

Δη. *μὰ τὸν Ἀπόλλω, ἔγω μὲν οὔ.*

Πα. ἔφραζεν ὁ θεός σοι σαφῶς σῶζειν ἐμέ.
ἐγὼ γὰρ ἀντὶ τοῦ λέοντός εἰμί σοι.

Δη. καὶ πῶς μ' ἐλελήθης Ἀντιλέων γεγεννημένος;

Ἄλ. ἐν οὐκ ἀναδιδάσκει σε τῶν λογίων ἐκῶν, 370
 ὃ μόνον σιδηροῦν τεῖχος ἐστὶ καὶ ξύλον,
 ἐν ᾧ σε σώζειν τόνδ' ἐκέλευσ' ὁ Δοξίας.

Δη. πῶς δῆτα τοῦτ' ἔφραζεν ὁ θεός ;

Ἄλ. [*pointing to PAPHLAGONIAN*] τουτουὶ
δῆσαι σ' ἐκέλευε πεντεσυρήγω ξύλῳ.

Δη. ταυτὶ τελεῖσθαι τὰ λόγι' ἤδη μοι δοκεῖ. 375

Πα. [reciting as before from a parchment]
μὴ πείθου· φθονεραὶ γὰρ ἐπικρώζουσι κορῶναι.
ἀλλ' ἱέρακα φίλει, μεμνημένος ἐν φρεσίν, ὅς σοι
ἤγαγε συνδήσας Λακεδαιμονίων κορακίνους.

'Αλ. [reciting still]

τοῦτό γε τοι Παφλαγῶν παρεκινδύνευσε
μεθυσθείς.

Κεκροπίδῃ κακόβουλε, τί τοῦθ' ἡγεί μέγα
τοῦργον ; 380

[taking up another parchment]

**ἀλλ' οὐτοσί γάρ ἐστι περὶ τοῦ ναυτικοῦ
ὁ χρησμός, ὃ σε δεῖ προσέχειν τὸν νοῦν πάνυ.**

Δη. προσέχω· σὺ δ' ἀναγίγνωσκε, τοῖς ναύταισί μου

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ὅπως ὁ μισθὸς πρῶτον ἀποδοθήσεται.

'Αλ. *[reciting from the oracle]*
 Αἰγείδῃ, φράσαι κυναλώπεκα, μή σε δολώσῃ,
 οἶσθ', ὅ τι ἐστὶν τοῦτο ; 385

Δη. Φιλόστρατος, ἡ κυναλώπηξ.

'Αλ. οὐ τοῦτό φησιν ἀλλὰ ναῦς ἐκάστοτε
 αἰτεῖ ταχείας ἀργυρολόγους οὔτοσί·
 ταύτας ἀπανδρᾷ μὴ διδόναι σ' ὁ Λοξίας.

Δη. πῶς δὴ τριήρης ἐστὶ κυναλώπηξ ;

'Αλ. ὅπως ; 390

Ιπ. ὅτι ἡ τριήρης ἐστὶ χῶ κύων ταχύ.

Δη. πῶς οὖν ἀλώπηξ προσετέθη πρὸς τῷ κυνί ;

'Αλ. ἀλωπεκίοισι τοὺς στρατιώτας ἤκασεν,
 ὅτι ἡ βότρυς τρώγουσιν ἐν τοῖς χωρίοις.

Δη. εἰεν. τούτοις ὁ μισθὸς τοῖς ἀλωπεκίοισι ποῦ ; 395

'Αλ. ἐγὼ ποριῶ καὶ τοῦτον ἡμερῶν τριῶν.

Πα. *[speaking in the same solemn voice, but not from a parchment this time]*

ἀλλὰ γὰρ ἔστιν ἐμοὶ χρησμὸς περὶ σοῦ πτερυ-
 γωτός·

αἰετὸς ὡς γίγναι, καὶ πάσης γῆς βασιλεύσεις.

'Αλ. *[imitating him]*

καὶ γὰρ ἐμοί, καὶ γῆς, καὶ τῆς Ἑρυθρᾶς γε
 θαλάσσης,

χῶτι γ' ἐν Ἐκβατάνοις δικάσεις, λείχων ἐπί-
 παστα. 400

Πα. ἀλλ' ἐγὼ εἶδον ὄναρ, καὶ μούδόκει ἡ θεὸς αὐτῇ
 τοῦ δήμου καταχεῖν ἀρυταίνη πλουθυγίαιαν.

ARISTOPHANES.

- Αλ. νῆ Δία καὶ γὰρ ἐγώ· καὶ μοῦδόκει ἡ θεὸς αὐτῇ
ἐκ πόλεως ἐλθεῖν, καὶ γλαυξ αὐτῇ ἵπικαθῆσθαι·
εἴτα κατασπένδειν κατὰ τῆς κεφαλῆς ἀρυβάλλω
ἀμβροσίαν κατὰ σοῦ, κατὰ τούτου δὲ σκορο-
δάλμην. 406
- Δη. [*in delight*] ἰού, ἰού·
οὐκ ἦν ἄρ' οὐδεὶς τοῦ Γλάνιδος σοφώτερος.
[*turning to the Sausage-seller*]
καὶ μὴν ἐμαυτὸν ἐπιτρέπω σοι τουτονί
γερονταγωγεῖν, κἀναπαιδεύειν πάλιν.
- Πα. [*earnestly entreating*]
μήπω γ', ἱκετεύω σ', ἀλλ' ἀνάμεινον, ὥς ἐγὼ
κριθὰς ποριῶ σοι καὶ βίον καθ' ἡμέραν. 411
- Δη. [*angrily*]
οὐκ ἀνέχομαι κριθῶν ἀκούων· πολλάκις
ἐξηπατήθην ὑπὸ τε σοῦ καὶ Θευφάνους.
- Πα. ἀλλ' ἄλφιτ' ἤδη σοι ποριῶ ἵσκειασμένα.
- Ἄλ. ἐγὼ δὲ μαζίσκας γε διαμεμαγμένας, 415
καὶ τοῦψον ὀπτόν· μηδὲν ἄλλ', εἰ μὴ ἴσθιε.
- Δη. ἀνύσατέ νυν, ὅ τι περ ποιήσεθ'· ὥς ἐγώ,
ὀπότερος ἂν σφῶν εὖ με μάλλον ἂν ποιῇ,
τούτῳ παραδώσω τῆς Πυκνὸς τὰς ἡνίας.
- Πα. τρέχοιμ' ἂν ἤδη πρότερος. [*runs off into the house*]
- Ἄλ. οὐ δῆτ', ἀλλ' ἐγώ. 420
[*runs after him; DEMUS looks eagerly after them.*]

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SCENE IV.

DEMUS walking anxiously and hungrily about. Enter from opposite sides the PAPHLAGONIAN and the Sausage-seller, each with a huge hamper of provisions. The former also carries a chair and the latter a table. They deposit their loads on either side of the stage, and approach each other with no friendly looks.

Πα. "Απαγ' ἐς μακαρίαν ἐκποδών.

'Αλ. σύ γ', ὦ φθόρε.

Πα. [to DEMUS]

ὦ Δῆμ', ἐγὼ μέντοι παρεσκευασμένος
τρίπαλαι κάθημαι, βουλόμενός σ' εὐεργετεῖν.

'Αλ. ἐγὼ δὲ δεκάπαλαί γε, καὶ δωδεκάπαλαι,
καὶ χιλιόπαλαι, καὶ προπαλαιπαλαίπαλαι. 425

Δη. [angrily and impatiently to both of them]
ἐγὼ δὲ προσδοκῶν γε τρισμυριόπαλαι
βδελύττομαι σφῶ, καὶ προπαλαιπαλαίπαλαι.

'Αλ. οἶσθ' οὖν ὃ δρᾶσον;

Δη. εἴ γε μή, φράσεις γε σύ.

'Αλ. ἄφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτονί,
ἵνα σ' εὖ ποιῶμεν ἐξ ἴσου.

Δη. δρᾶν ταῦτα χρή. 430

ἄπιτον. [They both get ready to start]

Πα. ἰδού.

Δη. θέοιτ' ἄν.

[they both rush off to their hampers]

ARISTOPHANES.

- 'Αλ. [as he starts] ὑποθεῖν οὐκ ἔω.
[They come back, PAPHLAGON with a chair, Sausage-seller with his little table, which they deposit before DEMUS, who sits down and prepares for his feast]
- Πα. ὀρᾶς ; ἐγὼ σοι πρότερος ἐκφέρω δίφρον.
 'Αλ. ἀλλ' οὐ τράπεζαν' ἀλλ' ἐγὼ προτεραίτερος.
[they rush back then to their hampers]
- Πα. *[returning with a barley-cake]*
 ἰδὸν φέρω σοι τήνδε μαζίσκην ἐγώ,
 ἐκ τῶν ὀλῶν τῶν ἐκ Πύλου μεμαγμένην. 435
- 'Αλ. *[returning with huge bread-crusts]*
 ἐγὼ δὲ μυστίλας, μεμυστιλημένας
 ὑπὸ τῆς θεοῦ, τῇ χειρὶ τῇ ἑλεφαντίνῃ.
- Δη. ὥς μέγαν ἄρ' εἶχες, ὦ πότνια, τὸν δάκτυλον.
- Πα. *[bringing a bason of pea-soup]*
 ἐγὼ δ' ἔτνος γε πρίσινον, εὐχρων καὶ καλόν
 ἐτόρυνε δ' αὐθ' ἡ Παλλὰς, ἡ Πυλαιμάχος. 440
- 'Αλ. *[bringing a pot of broth]*
 ὦ Δῆμ', ἐναργῶς ἡ θεός σ' ἐπισκοπεῖ,
 καὶ νῦν ὑπερέχει σου χύτραν ζωμοῦ πλέαν.
- Δη. οἶει γὰρ οἰκεῖσθ' ἂν ἔτι τήνδε τὴν πόλιν,
 εἰ μὴ φανερώς ἡμῶν ὑπερεῖχε τὴν χύτραν ;
- Πα. *[bringing fish cutlets]*
 τουτὶ τέμαχος σοι ᾧδωκεν ἡ Φοβεσιστράτη. 445
- 'Αλ. *[bringing a plate with lumps of boiled meat, and slices of tripe and puunch: on each occasion DEMUS seems more pleased with the Sausage-seller's offering]*
 ἡ δ' Ὀβριμοπάτρα γ', ἐφθὸν ἐκ ζωμοῦ κρέας,
 καὶ χόλικος ἡνύστρου τε καὶ γαστροῦ τόμον.

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- Δη. καλῶς γ' ἐποίησε, τοῦ πέπλου μεμνημένη.
Πα. [*bringing a flat cake*]
ἡ Γοργολόφα σ' ἐκέλευε τουτουτ φαγεῖν
ἐλατήρος, ἵνα τὰς ναῦς ἐλαύνωμεν καλῶς. 450
- Ἄλ. [*bringing a plate of intestines*]
λαβὲ καὶ ταδὶ νῦν.
- Δη. καὶ τί τούτοις χρήσουαι
τοῖς ἐντέροις ;
- Ἄλ. ἐπίτηδες αὐτ' ἔπεμψέ σοι
εἰς τὰς τριήρεις ἐντερονέλαιον ἡ θεός·
ἐπισκοπεῖ γὰρ περιφανῶς τὸ ναυτικόν.
[*giving him a cup of wine*]
ἔχε καὶ πιεῖν κεκραμένον τρία καὶ δύο. 455
- Δη. [*smacking his lips after a good pull*]
ὡς ἡδύς, ὦ Ζεῦ, καὶ τὰ τρία φέρων καλῶς.
- Ἄλ. ἡ Τριτογενὴς γὰρ αὐτὸν ἐνετριτώνισε.
- Πα. [*bringing a slice of cheesecake, looking very rich*]
λαβὲ νῦν πλακοῦντος πίονος παρ' ἐμοῦ τόμον.
- Ἄλ. [*bringing from his hamper a whole cheesecake*]
παρ' ἐμοῦ δ' ὅλον γε τὸν πλακοῦντα τουτονί.
- Πα. [*fetching some jugged hare; with a triumphant glance at the Sausage-seller*]
ἀλλ' οὐ λαγῶ' ἔξεις ὀπόθεν δῶς· ἀλλ' ἐγώ. 460
- Ἄλ. [*scratching his head*]
οἷμοι· πόθεν λαγῶά μοι γενήσεται ;
ὦ θυμέ, νυνὶ βωμολόχον ἔξευρέ τι.
[*throwing himself into an attitude of deep reflection*]

ARISTOPHANES.

Πα. [*showing Sausage-seller the tray of jugged hare with chuckling exultation*]

ὄρᾳς τάδ', ὦ κακὸδαιμον ;

Ἄλ. [*jumping up suddenly, and staring right behind the PAPHLAGONIAN, as if he saw somebody*]

ὀλίγον μοι μέλει

ἀλλὰ γὰρ ἐκεῖνοί γ' ὥς ἔμ' ἔρχονται.

Πα. [*looking back quickly*] τίνες ;

Ἄλ. [*as before*]

πρέσβεις, ἔχοντες ἀργυρίου βαλάντια. 465

Πα. [*looking eagerly about*] ποῦ, ποῦ ;

Ἄλ. [*suddenly, while his attention is engaged, snatching the jugged hare off the tray, and depositing it before DEMUS*]

[*to PAPHLAGONIAN*]

τί δέ σοι τοῦτ' ; οὐκ ἐάσεις τοὺς ξένους ;

[*to DEMUS*]

ὦ Δημίδιον, ὄρᾳς τὰ λαγῶ', ἃ σοι φέρω ;

Πα. [*in despair, discovering the trick*]

οἷμοι τάλας, ἀδίκως γε τᾶμ' ὑφήρπασας.

Ἄλ. νῆ τὸν Ποσειδῶ, καὶ σὺ γὰρ τοὺς ἐκ Πύλου.

Δη. εἶπ', ἀντιβोलῶ, πῶς ἐπενόησας ἀρπάσαι ; 470

Ἄλ. [*solemnly, in tragic voice*]

τὸ μὲν νόημα τῆς θεοῦ, τὸ δὲ κλέμμ' ἐμόν.

Πα. [*distracted*]

ἐγὼ δ' ἐκινδύνευσ', ἐγὼ δ' ὥπτησά γε.

Δη. [*to the PAPHLAGONIAN*]

ἄπιθ'. οὐ γὰρ ἀλλὰ τοῦ παραθέντος ἡ χάρις.

Πα. οἷμοι κακοδαίμων, ὑπεραναιδευθήσομαι.

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- ΑΛ. τί οὐ διακρίνεις, Δῆμ', ὅπτερός ἐστι νῶν 475
 ἀνὴρ ἀμείνων περὶ σέ καὶ τὴν γαστέρα ;
- Δη. τῷ δῆτ' ἀν ὑμᾶς χρησάμενος τεκμηρίῳ
 δόξαιμι κρίνειν τοῖς θεαταῖσιν σοφῶς ;
- ΑΛ. ἐγὼ φράσω σοι. τὴν ἐμὴν κίστην ἰὼν
 ξύλλαβε σιωπῇ, καὶ βασάνισον ἅτ' ἐνι, 480
 καὶ τὴν Παφλαγόνος· κἀμέλει κρινεῖς καλῶς·
- Δη. [*gets up from his table, and goes to Sausage-seller's hamper*]
 φέρ' ἴδω, τί οὖν ἔνεστιν ;
 [*the Sausage-seller lifts it up, turns it upside down with a tap on the bottom to shew that it is empty*]
- ΑΛ. ἀλλ' ὁρᾷς κενήν,
 ὧ παππίδιον· ἅπαντα γάρ σοι παρεφόρουν.
- Δη. αὕτη μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ. [485]
- ἈΛ. βάδιζε γοῦν καὶ δεῦρο πρὸς τὴν Παφλαγόνος.
 [*leading DEMUS over to the PAPHLAGONIAN's hamper*]
 ὁρᾷς νυν ; [*opening it, and displaying it full of all kinds of scraps from the feast*]
- Δη. οἷμοι τῶν ἀγαθῶν, ὅσων πλέα.
 [*pulling out a large piece of cheese-cake*]
 ὅσον τὸ χρήμα τοῦ πλακοῦντος ἀπέθετο·
 ἐμοὶ δ' ἔδωκεν ἀποτεμῶν τυννουτονί.
 [*holding up his finger and thumb, as if they held the tiniest fragment of cheese-cake*]
- ἈΛ. τοιαῦτα μέντοι καὶ πρότερον εἰργάζετο
 σοὶ μὲν προσεδίδου σμικρόν, ὧν ἐλάμβανεν, 490
 αὐτὸς δ' ἐαυτῷ παρτίθει τὰ μέλζονα.
- Δη. [*turning angrily to the PAPHLAGONIAN*]

ARISTOPHANES.

ὦ μιარέ, κλέπτων δὴ με ταῦτ' ἐξηπάτας ;
[*pathetically*] ἐγὼ δέ τυ ἐστεφάνιξα κἀδωρησάμαν.

Πα. ἐγὼ δ' ἐκλεπτον ἐπ' ἀγαθῷ γε τῇ πόλει. [495]

Δη. κατὰθου ταχέως τὸν στέφανον, ἵν' ἐγὼ τουτῷτ'
αὐτὸν περιθῶ.

Ἀλ. κατὰθου ταχέως, μαστιγία.

Πα. [*assuming a tragic attitude and air, which he keeps to the
end of the scene*]

οὐ δῆτ', ἐπεὶ μοι χρησμός ἐστι Πυθικὸς
φράζων, ὑφ' οὗ δέησέ μ' ἡττᾶσθαι μόνου.

Ἀλ. τοῦμόν γε φράζων ὄνομα, καὶ λίαν σαφῶς.

Πα. καὶ μὴν σ' ἐλέγξει βούλομαι τεκμηρίῳ, 500

εἴ τι ξυνοίσεις τοῦ θεοῦ τοῖς θεσφάτοις.

καὶ σου τοσοῦτο πρῶτον ἐκπειράσομαι

παῖς ὦν ἐφοίτας ἐς τίνος διδασκάλου ;

Ἀλ. ἐν ταῖσιν εὐστραῖς κονδύλοις ἡρμοττόμην.

Πα. [*theatrically starting, as at a strange coincidence*]

πῶς εἶπας ; ὥς μου χρησμός ἄπτεται φρενων.

εἶεν. [*as if recovering himself by an effort*] 505

ἐν παιδοτρίβου δὲ τίνα πάλην ἐμάνθανες ;

Ἀλ. κλέπτων ἐπιορκεῖν, καὶ βλέπειν ἐναντίον.

Πα. [*wildly*]

ὦ Φοῖβ' Ἀπολλων Λύκιε, τί ποτ' ἐμ' ἐργάσει ;

τέχνην δὲ τίνα ποτ' εἶχες ἐξαυδρούμενος ;

Ἀλ. ἡλλαντοπῶλουν, τῷ τε πίνειν ἡδόμην. 510

Πα. [*in despair*]

οἴμοι κακοδαίμων οὐκέτ' οὐδέν εἰμ' ἐγώ.

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[with a ray of hope]

λεπτή τις ἐλπίς ἐστ', ἐφ' ἧς ὀχούμεθα.
καί μοι τοσοῦτον εἶπέ· πότερον ἐν ἀγορᾷ
ἡλλαυτοπώλεις, ἑτεόν, ἢ 'πὶ ταῖς πύλαις ;

'Αλ. ἐπὶ ταῖς πύλαισιν, οὐ τὸ τάριχος ὦνιον. 515

Πα. [broken down altogether]

οἶμοι· πέπρακται τοῦ θεοῦ τὸ θέσφατον.
κυλίνδεται εἴσω τόνδε τὸν δυσδαίμονα.

[dashing the chaplet off his head on the ground]

ὦ στέφανε, χαίρων ἄπιθι, καί σ' ἄκων ἐγὼ
λείπω· σὲ δ' ἄλλος τις λαβὼν κεκτῆσεται, [520
κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως.

[falls lifeless back in a frenzy of despair]

'Αλ. Ἑλλάνιε Ζεῦ, σὸν τὸ νικητήριον.

Δη. ἔμοι δέ γ', ὅ τι σοι τοῦνομ', εἶπ'.

'Αλ. Ἀγοράκριτος,

ἐν τῇ 'γορᾷ γὰρ κρινόμενος ἐβοσκόμην.

Δη. Ἀγορακρίτῳ τοίνυν ἐμαντὸν ἐπιτρέπω.

'Αλ. καὶ μὴν ἐγὼ σ', ὦ Δῆμε, θεραπεύσω καλῶς, 525

ὥσθ' ὁμολογεῖν σε, μηδέν' ἀνθρώπων ἐμοῦ
ιδεῖν ἀμείνω τῇ Κεχηναίων πόλει

[go off arm-in-arm]

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SCENE V.

The Pnyx as before. The PAPHLAGONIAN sitting on the ground speechless, in the most woe-begone attitude and look. The CHORUS enter and sing.

Χο. Φασὶν ἀλλήλαις ξυνελθεῖν τὰς τριήρεις ἐς
λόγον,
καὶ μίαν λέξαι τιν' αὐτῶν, ἥτις ἦν γεραιτέρα·
Οὐδὲ πυνθάνεσθε ταῦτ', ὦ παρθένοι, τὰν τῇ
πόλει ; 530
φασὶν αἰτεῖσθαί τιν' ἡμῶν ἑκατὸν εἰς Καρχη-
δόνα
ἄνδρα μοχθηρὸν πολίτην, ὀξύνην Ὑπέρβολον.
ταῖς δὲ δόξαι δεινὸν εἶναι τοῦτο, κοῦκ ἀνα-
σχετόν,
καὶ τιν' εἰπεῖν, 'οὐκ ἐμοῦ γ' ἄρξει ποτ'· ἀλλ'
ἔάν με χρῇ,
'ὕπὸ τερηδόνων σαπείσ' ἐνταῦθα καταγρηρά-
σομαι· 535
'εἵπερ ἐκ πεύκης γε κἀγὼ καὶ ξύλων ἐπηγνύμην.
'ἦν δ' ἀρέσκη ταῦτ' Ἀθηναίοις, καθῆσθαι μοι
δοκεῖ
'εἰς τὸ Θησεῖον πλεούσας, ἢ 'πὶ τῶν Σεμνῶν
Θεῶν.

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‘οὐ γὰρ ἡμῶν γε στρατηγῶν ἐγχανεῖται τῇ
πόλει

‘ἀλλὰ πλείτω χωρὶς αὐτὸς ἐς κόρακας, εἰ βοί-
λεται, 540

‘τὰς σκάφας, ἐν αἷς ἐπῶλει τοὺς λύχνους, καθελ-
κύσας.’

[Enter AGORASTITUS the Sausage-seller, in a state of the utmost
triumph]

’Αγ. Εὐφημεῖν χρή καὶ στομα κλείειν, καὶ μαρτυ-
ριῶν ἀπέχεσθαι,
καὶ τὰ δικαστήρια συγκλείειν, οἷς ἡ πόλις ἦδε
γέγηθεν
ἐπὶ καιναῖσι δ’ εὐτυχίαισι παυονίξειν τὸ
θέατρον.

Χο. ὦ ταῖς ἱεραῖς φέγγος ’Αθήναις, καὶ ταῖς νήσοις
ἐπίκουρε, 545
τίν’ ἔχων φήμην ἀγαθὴν ἤκεις, ἐφ’ ὅτῳ κνισῶμεν
ἀγυιάς ;

’Αγ. τὸν Δῆμον ἀφεψήσας ὑμῖν, καλὸν ἐξ αἰσχροῦ
πεποίηκα.

Χο. καὶ ποῦ ’στὶν νῦν, ὦ θαυμαστὰς ἐξευρίσκων
ἐπινοίας ;

’Αγ. ἐν ταῖσιν ἰοστεφάνοις οἰκεί, ταῖς ἀρχαίαισιν
’Αθήναις.

Χο. πῶς ἂν ἴδοιμεν ; ποίαν τιν’ ἔχει σκευήν ; ποῖος
γεγένηται ; 550

’Αγ. οἷός περ ’Αριστείδη πρότερον καὶ Μιλτιάδῃ
ξυνεσίτει.

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[a noise is heard in DEMUS' house; the folding doors of the vestibule begin to draw back]

ὄψεσθε δέ' καὶ γὰρ ἀνοιγνυμένων ψόφος ἦδη
τῶν προπυλαίων.

[the doors are at length completely opened, and display a fairy-like view of Athens as it was before the war. The noble buildings here, and there the smiling fields and vineyards unravaged by hostile armies. In the centre is DEMUS, dressed in brilliant holiday costume, his hair perfumed with myrrh, and gathered in a knot in true old Athenian fashion, clasped with a golden cricket. AGORACBITUS goes on triumphantly;—]

ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν
'Αθήναις,
καὶ θαυμασταῖς καὶ πολυύμνοις, ἧ' ὁ κλεινὸς
Δῆμος ἐνοικεῖ.

Χο. ὦ ταί λιπαραὶ καὶ ἰοστέφανοι καὶ ἀριζήλωτοι
'Αθήναι, 555
δείξατε τὸν τῆς Ἑλλάδος ἡμῖν καὶ τῆς γῆς
τῆσδε μόναρχον.

'Αγ. [pointing to DEMUS, who comes slowly forward]
ὃδ' ἐκείνος ὁρᾷν τεττιγοφόρας, ἀρχαίῳ σχή-
ματι λαμπρός,
οὐ χοιρινῶν ὄζων, ἀλλὰ σπονδῶν, σμύρνης
κατάλειπτος.

Χο. χαῖρ', ὦ βασιλεῦ τῶν Ἑλλήνων καί σοι
ξυγχαίρομεν ἡμεῖς.
τῆς γὰρ πόλεως ἄξια πράττεεις, καὶ τοῦ 'ν
Μαραθῶνι τροπαίου. 560

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- Δη. ὦ φίλτατ' ἀνδρῶν, ἔλθ' ἐδεῦρ', Ἀγοράκριτε.
 ὅσα με δέδρακας ἀγάθ' ἀφεψήσας.
- Ἀγ. ἐγώ;
 ἀλλ', ὦ μέλ', οὐκ οἶσθ', οἶος ἦσθ' αὐτὸς πάρος,
 οὐδ' οἷ' ἔδρας· ἐμὲ γὰρ νομίζοις ἂν θεόν. [565]
- Δη. τί δ' ἔδρων, κάτειπέ μοι, πρὸ τοῦ; ποῖός τις ἦ;
- Ἀγ. πρῶτον μὲν, ὁπότ' εἶποι τις ἐν τῇ κκλησίᾳ,
 ὦ Δῆμ', ἐραστής εἰμι σός, φιλῶ τε σέ,
 καὶ κήδομαί σου, καὶ προβουλεύω μόνος,
 τούτοις ὁπότε χρήσαιτό τις προοιμίῳ,
 ἀνωρτάλιζες, κἀκερουτίας.
- Δη. ἐγώ; 570
- Ἀγ. εἴτ' ἐξαπατήσας σ' ἀντὶ τούτων, ὄχλητο.
- Δη. [astounded]
 τί φῆς; τοιαῦτά μ' ἔδρων, ἐγὼ δ' οὐκ ἠσθόμην;
- Ἀγ. τὰ δ' ὦτα γάρ σου, νῆ Δί', ἐξεπετάννυτο,
 ὥσπερ σκιάδειον, καὶ πάλιν ξυνήγετο.
- Δη. [with shame and astonishment]
 οὕτως ἀνόητος ἐγεγενήμην καὶ γέρων; 575
- Ἀγ. καί, νῆ Δί', εἴ γε δύο λεγοίτην ῥήτορε,
 ὁ μὲν, ποιέσθαι ναῦς μακράς, ὁ δ' ἕτερος αὖ,
 καταμισθοφορῆσαι· τοῦτον ὁ τὸν μισθὸν λέγων
 τὸν τὰς τριήρεις παραδραμὼν ἂν ὄχλητο.
 [DEMUS bows his head in humiliation]
 οὗτος, τί κύπτεις; οὐχὶ κατὰ χώραν μενεῖς; 580
- Δη. [without looking up]
 αἰσχύνομαί τοι ταῖς πρότερον ἀμαρτίαις.
- Ἀγ. [encouraging him]

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ἀλλ' οὐ σὺ τούτων αἴτιος, μὴ φροντίσης,
 ἀλλ' οἷ σὲ ταῦτ' ἐξηπάτων. νῦν δὴ φράσον
 εἰάν τις εἶπη βωμολόχος ξυνήγορος·
 'Οὐκ ἔστιν ὑμῖν τοῖς δικασταῖς ἄλφιτα, 585
 'εἰ μὴ καταγνώσεσθε ταύτην τὴν δίκην,'
 τοῦτον τί δράσεις, εἰπέ, τὸν ξυνήγορον ;

Δη. [recovering himself]

ἄρας μετέωρον, ἐς τὸ βάραθρον ἐμβάλῳ,
 ἐκ τοῦ λάρυγγος ἐκκρεμάσας—'Υπέρβολον.

Αγ. τουτὶ μὲν ὀρθῶς καὶ φρονίμως ἤδη λέγεις· 590

τὰ δ' ἄλλα, φέρ' ἴδω, πῶς πολιτεύσει, φράσον.

Δη. πρῶτον μὲν, ὁπόσοι ναῦς ἐλαύνουσιν μακράς,
 καταγομένοις τὸν μισθὸν ἀποδώσω 'ντελῇ.

ἔπειθ' ὀπλίτης ἐντεθεὶς ἐν καταλόγῳ
 οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται· 595

ἀλλ', ὥσπερ ἦν τὸ πρῶτον, ἐγγεγράψεται.

οὐδ' ἀγοράσει γ' ἀγένηιος οὐδεὶς ἐν ἀγορᾷ.

'Αγ. ποῦ δῆτα Κλεισθένης ἀγοράσει καὶ Στράτων ;

Δη. νῆ τὸν Δι' ἀναγκάσω κυνηγετεῖν ἐγὼ [600

τούτους ἅπαντας, παυσαμένους ψηφισμάτων.

Αγ. [presenting him with a folding stool]

ἔχε νυν ἐπὶ τούτοις τουτονὶ τὸν ὀκλαδίαν.

Δη. [beaming]

μακάριος ἐς τὰρχαῖα δὴ καθίσταμαι.

'Αγ. φήσεις δ', ἐπειδὴν τὰς τοιακοντούτιδας

σπονδὰς παραδῶ σοι·

[calling behind the scenes] δεῦρ' ἴθ' αἱ Σπονδαὶ ταχύ.

[enter some beautiful girls ; DEMUS is all admiration.]

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Δη. ὦ Ζεῦ πολυτίμηθ', ὡς καλαί' πρὸς τῶν θεῶν, 605
τῶς ἔλαβες αὐτὰς ἑτεόν ;

Ἀγ. οὐ γὰρ ὁ Παφλαγῶν
ἀπέκρυπτε ταύτας ἔνδον, ἵνα σὺ μὴ λάβοις ;
νῦν οὖν ἐγὼ σοι παραδίδωμ' εἰς τοὺς ἀγροὺς
αὐτὰς ἰέναι λαβόντα.

Δη. τὸν δὲ Παφλαγῶνα,
ὃς ταῦτ' ἔδρασεν, εἴφ' ὃ τι ποιήσεις κακόν. 610

Αγ. οὐδὲν μέγ' ἄλλ' ἢ τὴν ἐμὴν ἔξει τέχνην
ἐπὶ ταῖς πύλαις ἀλλαντοπωλήσει μόνος,
τὰ κύνεια μινγνὺς τοῖς ὄνειοις πράγμασι,
κακ τῶν βαλανείων αὐτὸ λουτρὸν πίεται.

Δη. εὖ γ' ἐπενόησας, οὐπὲρ ἐστὶν ἄξιος, 615
κλέπταισι καὶ βαλανεῦσι διακεκραγένοι.

καί σ' ἀντὶ τούτων ἐς τὸ Πρυτανεῖον καλῶ,
ἐς τὴν ἔδραν θ', ἵν' ἐκεῖνος ᾗν ὁ φαρμακός.

[*fetching a green coat and handing it to DEMUS*]

ἔπου δὲ ταυτηνὶ λαβὼν τὴν βατραχίδα
κακείνουν ἐκφερέτω τις ὡς ἐπὶ τὴν τέχνην, 620

[*pointing contemptuously to the PAPHLAGONIAN*]

ἵν' ἴδωσιν αὐτόν, οὗς ἐλωβᾷθ', οἱ ξένοι.

*Exeunt to the Prytaneum ; Cleon the PAPHLAGONIAN is carried
out by some attendants.]*

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NOTES.

SCENE 1.

1. *ἰατταταιάξ*, an exclamation, 'Oh dear, oh dear!'
2. *Παφλαγόνα*. Cleon is brought in as a Paphlagonian slave, probably on account of the pun, *παφλάζω* meaning 'to bluster.' *κακὸν κακῶς* are taken together.
3. *αὐταῖσι βουλαῖς*, 'schemes and all,' a common use of *αὐτός*, v. 7. The dat. would naturally have *σύν*, but the prep. is omitted with *αὐτός*.
4. *εἰσέρρω*, 'to come in.'
9. *ξυναυλίαν*, 'a duet' of harp and flute, or two flutes. The accusative is a sort of cognate. 'That we may weep in concert a piece of Olympus,' a noted Phrygian musician. Their discordant whimper was a comic imitation of an instrumental concert. The line is perh. a quotation, as the Ionic form *οὐλύμπου*, allowable in tragedy (cf. *μοῦνος*), is not permissible in comedy.
11. *κινύρομαι*, 'whine.' *ἄλλως*, 'in vain.'
13. *μὲν οὖν*, corrective. 'No, you tell me.' *μὲν οὖν* seems to have been originally elliptical. The present passage will show its meaning well. *Οἷκ. β.* says *λέγε σύ*, 'you tell me.' *Οἷκ. α.* replies *σὺ μὲν οὖν λέγε [ἐγὼ δὲ μὴ]* 'Do *you* then tell me,' [but not I you]. The antithesis to the *μὲν* is easily understood, and it is this which gives the corrective force.
14. *μάχωμαι*, *i.e.*, 'quarrel with you.'
16. A line from Hippolytus of Euripides (at whom Aristophanes is always laughing). Phaedra wishes the nurse to guess

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her wicked love, rather than have the shame of telling it. Note the comic incongruity of putting this line, with its passionate and tragic associations, in the mouth of a cowering slave. *πῶς ἄν*, lit., 'how could you tell?' i.e., 'I wish you would.'

17. *ἔνι* = *ἐνεστι*. *θρέττε*, a slang form of *θράσος*.
18. *κομψευριπικῶς* [*κομψός*, *Εὐριπίδης*], 'in a fine Euripidean strain.'
19. *διασκανδικίσης*, 'don't dose us with chervil' (*σκάνδιξ*, 'chervil'), a cut at Euripides, whose mother sold herbs.
20. *ἀπόκινος*, 'escape' [*ἀπὸ κινέω*, 'to move']. The word is said to be used for a kind of dance, probably representing a slave's escape. [We might say, 'find some Perfect Cure.']
21. 'Catching it up quick like this.' The point is that he did not like to say such a fearful word as *αὐτομολῶμεν*, 'let us desert,' all at once, but got at it by slow degrees. *ὥδι*. This is called the deictic *ι*, and is added to several pronouns and adverbs to give a demonstrative force.
22. *καὶ δὴ*, 'there, I say it,' used when a request is complied with.
23. *βρέτας*, 'an image.' *ποῖος*, used in contemptuous repetition of another person's word. 'Image of the gods, indeed!' cf. 150.
31. *προσβιβάζειν*, 'to bring a person to' [a conclusion], 'to convince.'
32. *βούλει φράσω*. The interrogative *φράσω*; 'Am I to tell?' is called the deliberative subjunctive. Here it is made dependent on another verb, *βούλει*, 'Do you wish me to . . . ?'
33. *παραιτησώμεθα*, hortative, 'let us beg.'
36. *λέγοιμι* ἄν, 'I will tell them.' The conditional used as a mild future.
37. *κναμοτρῶξ* [*κῡαμος*, *τρώω*, 'eat'], 'a bean-eater,' with an

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- allusion to the use of the bean in voting. ἀκράχολος, 'passionate' [ἄκρος, 'extreme,' χόλος, 'anger'].
38. Δῆμος Πυκνίτης. The regular way of describing an Athenian was to give the name of the man and the name of his district. So here the representative Δῆμος is called Πυκνίτης, because the Pnyx was the place where the Athenians held their public meetings.
39. ὑπόκωφον, 'rather deaf.'
40. The 'Paphlagonian tanner' is of course Cleon. The play is full of hits at his trade.
43. βυρσοπαφλάγων, cf. line 40.
44. αἰκάλλω, 'fawn on.' θωπεύω, 'wheedle.'
45. κοσκυλμάτιοις, 'leather parings,' an unexpected word, referring to Cleon's trade. This sudden introduction of unexpected touches is common in Aristophanes, and is called παρά προσδοκίαν ['contrary to expectation'].
46. μίαν [δίκην], another unexpected phrase. His exercise before bathing is not gymnastics, but hearing cases! Aristophanes often ridicules the litigiousness of the Athenians.
47. ῥοφεῖν and ἐντράγειν, 'to gobble' and 'munch.' τριώβολον, or three obols (about 4½d.), was the daily pay of the dicasts.
50. κεχάρισται, 'has presented.' πρόην, 'the other day.' He alludes to the capture of Pylos by Cleon (though Demosthenes had prepared everything and deserved the real credit), which was achieved in the preceding summer (425 B.C.)
51. μάσσω, 'to knead.'
55. θυρσίην. It was common for slaves to fan flies away from their masters with a myrtle bough or μυρσίην. Here we have unexpectedly βυρσίην, in allusion again to Cleon's trade. We may say 'bunch of leathers' for 'feathers.'
56. ἀποσοβεῖ, 'scares away' [flies, you expect; but he says 'orators,' another kind of pest].

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57. *σιβυλλιάω* 'to be fond of sibylline prophecies.' The termination *-ιάω* is called 'desiderative,' like *στρατηγιάω*, 'to desire to be a general.'
58. *μακκοάω*, 'to be stupid.'
59. *ἀντικρυσ*, 'regular' lies.
62. *ταράττει*, 'worries.' Hylas is one of the slaves, of course.
63. *ἀνύσαντε*, lit. 'hastening,' *i.e.*, 'let us be quick and think.'
64. *ἀναπείθω*, 'to persuade' [by a bribe].
74. A tragic way of poisoning one's self.
75. Thucydides says he died of disease; but popular rumour said he poisoned himself.
76. *ἀγαθοῦ δαίμονος*, '[in honour] of our good genius,' always the first toast.
79. [*λῆρος*, 'nonsense.' *κροῦνος*, 'spring.' *χύτρα*, 'pitcher.'] 'You're a water-bottle-twaddler,' 'a teetotal-tittle-tattle.'
80. *εἰς ἐπίνοιαν*, 'for the wit,' as a sharpener of the wit.
83. *διαπράττω*, 'succeed' [generally active].
85. *χοῦς* = 5 pints. *ἄρδω*, 'wet.'
89. *πάντα ταυτί*, 'all this place.' *καταπάσσω*, 'sprinkle.'
91. *ὥς εὐτυχῶς*. attraction, for *ὥς εὐτυχές*.
93. *ἐπίπαστα*, 'cakes' [sprinkled with salt]. *δημό-πρατα* [*πιπράσκω*], properly, 'sold publicly,' *i.e.*, confiscated property; a relish for the demagogue Cleon. *βάσκανος* [fascinare], properly, 'a person with evil eye,' here, 'a slanderer.' *ῥέγκω*, 'snore.'
95. *ἐγκάναζον*, 'gurgle it in.' [*καναχή*, 'a noise.']
97. *ἐλκε*. So we say 'take a *pull*.' 'Pramnian' was a red Thracian or Asiatic wine.
107. *ἀνύσας*, 63.
111. *Βάκεις* was a well-known soothsayer's name.
113. *ταῦτ' ἄρ'*, 'that was then the reason why.'
114. *ὀρρωδέω* [Lat. *horreo*], 'to dread.'

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116. *πῶς* ; [*Οἰκ. β.*] *ὅπως* ; The second *ὅπως* is really an elliptical sentence, a verb *ἔρωτῆς* 'being understood. *Οἰκ. δ.* says *πῶς* ; 'how so?' *Οἰκ. β.* replies, *ὅπως* ; that is [*ἔρωτῆς με*] *ὅπως* ; '(Do you ask me) how?'
117. *σττυππειπώλης* [*σττυππεῖον*, 'tow'], 'hempmonger.' Alludes to Eucrates, a hempseller, who after Pericles' death had great influence at Athens.
119. *-πώλης* only used in composition ; here comically by itself. We might say, 'this is one monger.'
120. *προβατοπώλης*. Lysicles (who led the people after Eucrates) was a sheep-dealer.
123. *γένοιτο* is unusual, after the primary tense.
125. *Κυκλόβορος*, a torrent in Attica. 'with a voice like Niagara.'
131. *ἄλλαντοπώλης*, 'a sausage-seller.' [*ἄλλᾱς*, 'sausage-meat.']
132. *τῆς τέχνης*, exclamatory gen., 'what a trade!'
135. *κατὰ θεῖον*, 'providentially.'
140. *τὸ ἐλεόν*, 'the dresser.'
146. Mock-tragic.
148. *πλύνειν τὰς κοιλίας*, 'to wash my pig's-guts.'
150. *ποιίας*, contemptuously ; 'guts, you fool ! what guts?' cf. 28.
151. *στίχες*, 'ranks,' 'rows.'
154. *κλαστάζω* [*κλάω*, 'break'], properly, 'to prune' vines ; here, metaphorically, 'trim,' 'dress,' 'keep under.'
158. *ὀλκάς*, [*ἐλκω*, 'to pull,' 'drag'], 'a merchant-vessel.'
160. He is to survey the whole Levant, from Caria to Carthage. The matter-of-fact sausage-seller objects that he would get a squint.
163. *πέρνηται*, 'are jobbed' unexpectedly for *διοικεῖται* (or some such word), 'are administered.'
173. 'Unless to be the son of blackguards' [is to be of good birth.]
176. *κακὰ κακῶς*, 'only so-so.'

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178. *πρός*, 'belongs to.'
 180. *εἰς*, 'falls to.'
 183. *ποικίλως*, 'ambiguously.'
 184. The grandiloquent-obscure style of the old oracles is splendidly parodied, with an absurd intermixture of comic words:

'When with his crooked claws the imperial eagle of cow-hide
 'Pounces, and snaps in his beak the block-head blood-sucking serpent,
 'Then it is lost, I ween, that Paphlagonian garlic,
 'And to the vendors of guts great Zeus gives honour and glory,
 'If so be that they choose not rather the selling of sausage.'

χηλή, 'a talon.' *σκοροδ-άλμη*, literally, 'garlic-brine' [*δλς*],
 a poor man's relish.

188. *αἶ κεν*, epic for *εἰάν*.
 197. *θάλπν*, literally 'warm,' hence 'soothe,' 'cajole.'
 198. *αἰκάλλω*, cf. 44, here 'please.'
 201. *χορδεύω*, [*χορδή*, 'a gut,' 'a sausage'], 'to chop, mince.' All he has to do to become demagogue is just to apply the rules of his own trade to politics; chop and stir matters all up higgledy-piggledy, then sweeten them with a few savoury little speeches.
 204. *ἀγοραίος*, 'you're one of the riff-raff.'
 208. *ὅπως ἀμυνεῖ*. This use of *ὅπως* with the future is also elliptical. *ὅρα* (or some such word) is to be supplied. It will then be '[Take care] how you shall keep him off,' i.e., 'Mind you keep him off.'
 216. *ἐξηκασμένος*, 'he has not got a mask on' [*ἐξεικάζω*, 'to make a likeness'], and therefore will not look like the real Cleon. The story is that as all feared to undertake the part, Aristophanes himself played Cleon.
 219. *δεξιόν*, 'clever.'
 224. 'Making the Chalcidians revolt,' an absurd accusation, such as were often bandied about.

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228. Simon and Panaetius, two leaders of the Chorus of Knights.
 233. *παραξινπόστρατον*, 'the Confounder of the host of Knights.'
 234. 'A gulf and Charybdis of plunder.'
 240. 'The road which Eucrates fled straight for his bran-stores.'
 Eucrates the hemp-seller (117) had apparently also depôts of hay and bran, which served him for a hiding-place from the anger of the fickle mob.

SCENE 2.

242. *κολόκυμα*, 'a swelling wave.'
 243. *μορμώ*, [literally, 'bugbear']. *τοῦ θράσους*, 'Boo-hoo! what bluster!'
 244. *τῶν αὐτῶν*, 'same as before.' The sense is, 'bad luck to me if I don't be the death of you, provided I'm as good a liar as I used to be.'
 246. [*ψόλος*, 'smoke,' *κόμπος*, 'brag'] 'your vapouring brag.'
 251. *προεδρία*, the 'front seat' at public spectacles, was one of Cleon's honours bestowed for his success at Pylos.
 254. *ξύλον*, 'stocks,' 'pillory.' There was one with five holes, for head, arms, and legs, see 374.
 256. *ἐπὶ τῷ*; 'with what?' 'what would you like for the staple of your meals?' bread usually formed the staple of a poor man's dinner; and he tried to get fish or meat as a delicacy [*ἔψον*] upon [*ἐπὶ*] it. *βαλαντίον*, 'a purse': significantly.
 258. *ἀπονυχίζω*, 'to tear away with the nails.' The dining in the Prytaneum [public hall] at the national expense was another of his Pylos honours.
 264. *ψωμίζω*, 'to feed with sops' [*ψωμός*]. *τίτθη*, 'a nurse.'
 266. *μασάσθαι* [*μάσσω*, *μάζα*], 'to chew' it to the proper consistency.
 273. *εἰρεσιώνη*, 'a harvest wreath' of olive and wool [*εἶπος*] carried

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- in procession, then hung at the house door. *σπαράσσω*, 'to tear.'
283. *λυχνοπώλης*. The noted demagogue Hyperbolus was a 'lamp-seller.' *νευρορράφος*, 'a sinew-stitcher,' 'cobbler.'
289. 'To steal another man's pot from a work-shop' he thought a fit comparison for Cleon's unearned success at Pylus. *ἔψω*, 'to boil.'
290. *καὶ μὴν* introduces a new idea or person.
298. He means, of course, that the Athenians in themselves are a sensible folk enough, but that when collected in ecclesia (on the Pnyx) their sense deserts them.
299. *ὥσπερ ἐμποδίζων ἰσχάδας*. The best of several bad explanations is, 'as if you were fig-bobbing,' alluding to the game of stringing figs, then catching them dangling with the mouth. This would certainly make one *κεχηγνός*.

SCENE 3.

302. *τοῦβολοῦ*, unexpectedly, (for *δήμου*, 'to most of the people,') he says, 'to those who go many to the obolus,' i.e., who are dirt-cheap, 'to the Great Twopenny Halfpenny.'
303. *σκοροδίζω*, 'to garlic,' i.e., excite, enrage. Garlic was used for exciting cocks to fight.
305. *ταμειεύω*, 'to be steward.'
310. *ἀλλ' ἢ*, 'or else.'
311. *θρίον*, 'a lump,' *δημός*, 'fat,' play on *δήμος*.
313. *λάρος*, 'cormorant,' emblem of Cleon's rapacity.
325. *κιβωτός*, 'chest.' *μοῦστι = μοι ἐστι*.
326. *ὑπερφῶν*, 'a garret.' *συνουκία*, 'a lodging-house.'
329. *Γλάνις*, an imaginary name invented for the occasion.
332. *φακῇ*, 'lentil-soup.'

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333. σκόμβρος, 'mackerel.'

338. There was an oracle which said—

'O happy citadel of Athens' town,
'After long trouble and sharp suffering,
'Thou shalt become an eagle in the sky!'

φράζευ, 'consider,' = φράζου.

341. ἐριτίμων. ἐρι- is an intensive prefix used in epic words.

342. καρχαρόδοντα, 'jagged-toothed.' Cleon describes himself as a savage faithful watchdog.

345. 'Many jackdaws croak him down.' Not an unsuitable simile for the harsh and stupid clamour of a demagogue.

347. 'What has Erechtheus to do with daws and a dog?'

348. ἀπίω, 'give tongue.'

351. 'Gnaws a bit off your oracles, as off a door.'

352. 'I have the true account.'

355. He is a dog, indeed, replies Sausage-seller, a fawning, wheedling cur, who is always watching his chance to pilfer. φράζευ here in its other sense, 'Beware.'

357. ᾄψον is the bit of meat or fish eaten with the bread, cf. 256; 'your cutlet.'

358. ὀπτάνιον, 'kitchen.'

359. λοπάδας, 'plates' [λεπ- 'shell,' 'scale']. νήσους, unexpectedly for 'pots.'

364. περί, &c., 'standing up in defence of.'

365. refers to the famous oracle *about wooden walls* in the time of Xerxes, happily interpreted to allude to ships.

369. Antileon is clearly some contemporary knave or fool.

374. [σῦριγξ, 'a hole' (so 'a pipe')]. See 254, where the πεντεσύριγγον ξύλον is explained.

377. ἰέραξ, 'hawk.' κοράκινος, 'young raven.' Allusion to Pyllos again.

385. 'A dog-fox.'

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386. Philostratus, a dissolute dandy, had this nickname.
 390. cf. 116.
 396. *ἡμερῶν τριῶν*, 'within three days,' cf. *χρόνου*, 301, limitative gen. of time.
 397. *ἀλλὰ γάρ*, elliptical, 'but [stay] for.'
 399. *καὶ γὰρ ἐμοί*, 'for I have one too.'
 402. *ἀρύταινα*, 'a ladle.'
 404. *γλαῦξ*, for the 'owl' was sacred to Pallas. To bring *γλαῦκ' ἐς Ἀθήνας* was to bring 'coals to Newcastle.'
 405. *ἀρυβάλλω*, 'with a bucket.'
 409. *γερονταγωγέω*, comic word, parodied from *παιδαγωγέω*.
 411. Corn-largesse was often promised by the orators, and sometimes distributed.
 412. Theuphanes was some demagogue.
 416. *μηδὲν ἄλλο* sc. *δρᾶ*.

SCENE 4.

421. *Μακαρίαν*, ironically, 'the blest abode.'
 423. *τρίπαλαι*, *δεκάπαλαι*, are comic compounds of *πάλαι*, 'for 3, 10 ages.'
 428. *οἶσθ' ὃ δρᾶσον*, subordinate imperative, 'do you know what you must do?'
 429. *βαλβίς*, 'the starting post.'
 431. *ὑποθείν*, 'false start,' 'unfair running.'
 435. *ὄλαι*, 'barley-meal.' What this cake is we know from v. 50.
 436. *μυστίλας* are bread-crusts, hollowed with the finger into rough spoons for taking soup.
 437. Allusion to the colossal statue of Athena in the Parthenon, of which the head, hands, and feet were ivory, and the robe of gold.
 439. *πίσινος*, 'of pea' [*πίσος*], pea-soup.
 440. *Πυλαιμάχος*. Probably alluding to another colossal statue of

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Athena on the Acropolis, of bronze, called Athena *Promachos*. It stood alone, and its spear was visible even at sea. There is no doubt also a pun on Πύλος.

442. χύτραν, unexpectedly for χέρα. There is, doubtless, a comic allusion to the shield which she held out.
446. These are all regular epithets of Athena. ἐφθόν [ἔψω], 'boiled.'
447. χόλιξ, 'tripe.' ἡνυστρον, 'the lower belly' of ruminating animals [said to be from ἀνύω, 'to complete,' finish off the food], a great delicacy.
448. 'In gratitude for the Peplus': this was a fine robe, embroidered with scenes from the national mythology, offered to Athena *Polias* at the Panathenaic feast in August. This was yet a third title of the goddess, as worshipped in the Erechtheum at Athens.
450. ἐλατήρ was a cake rolled flat. The pun is poor enough. 'Take this roll, that we may roll over our foes,' or, 'Take this *poulet* that we may pull well.'
453. ἐντερόνειαν, 'rib-timber,' another pun.
457. Another ghastly pun, τριτογενής and τρίτος. ἐντετριτώνισε, 'mixed it 3 to 1.'
458. πλακοῦς, 'cheese-cake' [literally, 'flat' cake, πλάξ].
460. λαγῶα, 'hare's flesh,' 'jugged hare.' [κρέατα, supplied.]
462. βωμο-λόχος [λείχω], literally, 'altar-licking,' expressively applied to dirty gluttons who hung about for sacrifice-scraps. Translate, 'some meat-pilfering trick.' ὁ θυμέ is an imitation of Euripides [Med. 1057].
471. Mock-tragic.
472. The second half of this line is generally given to the sausage-seller, which weakens the force of Paphlagon's absurd lament, and makes Demus' reply unmeaning.

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473. οὐ γὰρ ἀλλά. This is also elliptical. 'Depart,' says Demus ;
'for it is not [the preparer] but the presenter of the meat
that does the favour.'
474. ὑπεραναιδεύω, 'to surpass in impudence.'
480. ἄττ' = ἄτινα.
481. ἀμέλει, literally imperative, 'never mind,' 'don't be afraid.'
493. τυ=σε. The line is from a Doric poem about Helots : hence
the dialect.
494. Everything was excused on this plea ; here, absurdly, even
theft is so excused.
497. From here to 520 Paphlagon's lines are charmingly mock-
tragic.
503. εὐστραφς [εὖω, 'to singe'], the 'hog-singeing pita.' κόνδυλος,
'a cuff,' 'blow.' ἀρμόττω [literally 'to fit'], 'to teach,'
'train.'
506. ἐν παιδοτρίβου [τρίβω, to 'rub,' i.e., 'accustom,' 'train'], 'at
your trainer's.'
512. ὀχεῖσθαι, 'to be carried,' 'buoyed up on,' a regular tragic
word.
515. τήριχος, 'stock-fish.' ὄνιον, 'for sale.' It was the better kind
of sausage-sellers who dealt in the market-place. The lower
riff-raff Ἀλλαντοπώλης turns out to be, the less is Cleon's
hope.
- 516-517. Parodied or quoted from Euripides' Bellerophon.
- 518-520. A delicious parody of Alcestis' farewell to her bridal
couch—
- σέ δ' ἄλλη τις γυνή κεκτήσεται,
σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως.
523. κρινόμενος, 'having quarrels.'
527. κεχρηναίων, [unexpectedly for Ἀθηναίων], 'gapers.' (les Gobe-
mouches.)

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SCENE 5.

528. The point is, even the triremes are represented as resenting the arrogance of the demagogues.
532. *ὀξύης*, 'sour-tempered.'
533. *δόξαι* and *εἰπεῖν* depend on *φασίν*.
535. *τερηδών*, 'a wood-worm.'
538. *Σεμναὶ θεαί*, are Eumenides or Furies.
539. *ἐγχαίνω*, 'to laugh [literally gape] at.' *στρατηγῶν* is participle.
541. *σκάφη*, 'a tray,' a hit at Hyperbolus' trade. 'If he wants a fleet, let him launch his own trays.'
546. *κνισᾶν ἀγυιάς*, 'to fill the streets with smoke of sacrifice' [*κνῖσα*]
549. *ἰοστέφανοι* and *λιπαραί* were regular laudatory epithets of Athens. cf. the parabasis of the Acharnians.
557. *τεττιγο-φόρας*. *τέττιξ* was a 'grasshopper,' made in gold, which the old-fashioned Athenians wore in their hair.
558. *χοιρίναι* were 'sea-shells' used in voting. Sense—'smelling not of law, but of peace.'
566. *εἴποι*, indefinite historic optat.
570. *ἀνορταλίζω*, 'to raise the feathers,' 'plume oneself.' *κερουτιάω*, 'to carry your head high.'
574. *σκιάδειον*, 'parasol.'
578. *καταμισθοφορῆσαι*, 'to spend in salaries,' to dicasts, &c.
579. *παραδραμών*, 'outstripping.' *ἂν ᾤχετο*. The past conditional is often so used in Greek (like our 'would,' e.g., 'when a boy I *would* often sit up all night reading') to express a habit.
588. *βάραθρον*, a rocky chasm at Athens where criminals were thrown.
589. And so kill two birds with one stone.
592. *μακρὰ ναῦς* was a ship of war [*longa navis*].

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595. *κατὰ σπουδᾶς*, 'by interest.' *μετεγγράφομαι*, 'to get your name transferred to another list,' and so escape service.
596. A good instance of the difference between the aorist fut. and the perfect fut. *μετεγγραφήσεται*, 'shall be transferred,' like aorist, a single *act*. *ἐγγεγράφεται*, 'shall remain on the books' like perfect, a *state*.
597. *ἀγοράζω*, 'to lounge' in the market-place. Clisthenes and Strato are well-known effeminate idlers.
599. Some wholesome exercise is what such triflers want.
601. *ὀκλαδίας* [*ὀκλάζω*, 'to crouch'], 'a camp-stool.'
608. For in war the fields were almost neglected.
611. *ἀλλ' ἤ*, 'only.'
616. *δια-κράζω*, 'to have a bawling match.' Cf. *δια-θίω*, *δια-πίνω*.
618. *φαρμακός*, 'drug,' 'nuisance.'
619. *βατραχίς*, 'a frog-green coat' worn at public banquets.
620. *ἐπὶ τὴν τέχνην*, 'to his (new) trade.'

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